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ABSTRACT

The report on multiculturalism in the educational system of the Borough of York (Toronto), is an updated version of a 1975 Draft Report of the Work Group on Multicultural Programs (ED 111 726). This document discusses community, educational, and governmental reaction to and recommendations concerning the issues identified in the 1975 report. The eight issues examined are: (1) establishing a climate of appreciation and learning within the educational system; (2) curriculum content; (3) eliminating discrimination; (4) government role in multiculturalism; (5) orientation and placement of immigrant children; (6) retention of cultural identity; (7) effectively staff and train teachers to work with students from differing cultures; and (8) promote teaching English as a second language and/or dialect. Seven recommendations to the Board of Education for the Borough of York are presented, including espousing the principle of third language instruction, expansion of summer school programs, and support for cultural programs. Appended items include submissions received by the Work Group on Multiculturalism since 1975, an issue paper which identifies general issues of importance to schools and ethnic communities in Toronto, survey questionnaires for parents of school children, and an interim position paper on bilingual education by the Toronto Teachers' Federation. (Author/DB)

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The Board of Education
for The Borough of York

A DRAFT REPORT

of the work group on multiculturalism

January 31, 1977

SO 009 879

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INTRODUCTION AND BACKGROUND

During the past 18 months, the Work Group on Multiculturalism has been studying the impact of Multiculturalism on the education system in the Borough of York.

This Report offers a summary of the findings of this investigation. It is meant to provide the rationale for the recommendations which, if implemented, should serve to enhance multiculturalism in the education system in the Borough of York.

At the meeting of the Board on April 28th, 1975 it was resolved that a Work Group on Multiculturalism be established to deal with such issues as:

a) the elimination of stereotyping and discrimination;

b) the preparation of teachers to work with students from differing cultures;

c) the establishment of a climate in which students, parents, teachers and principals accept, appreciate and learn from each other;

d) the familiarization of students and parents with the school system in Ontario and with our society in general, including the contributions which various ethnic groups have made;

e) any other issues members of the Work Group feel should be dealt with.[1]

In attempting to realize the requirements of this investigation, the Work Group on Multiculturalism adopted a consultative approach to its task. In doing so, an Issue Paper was published in November 1975. This

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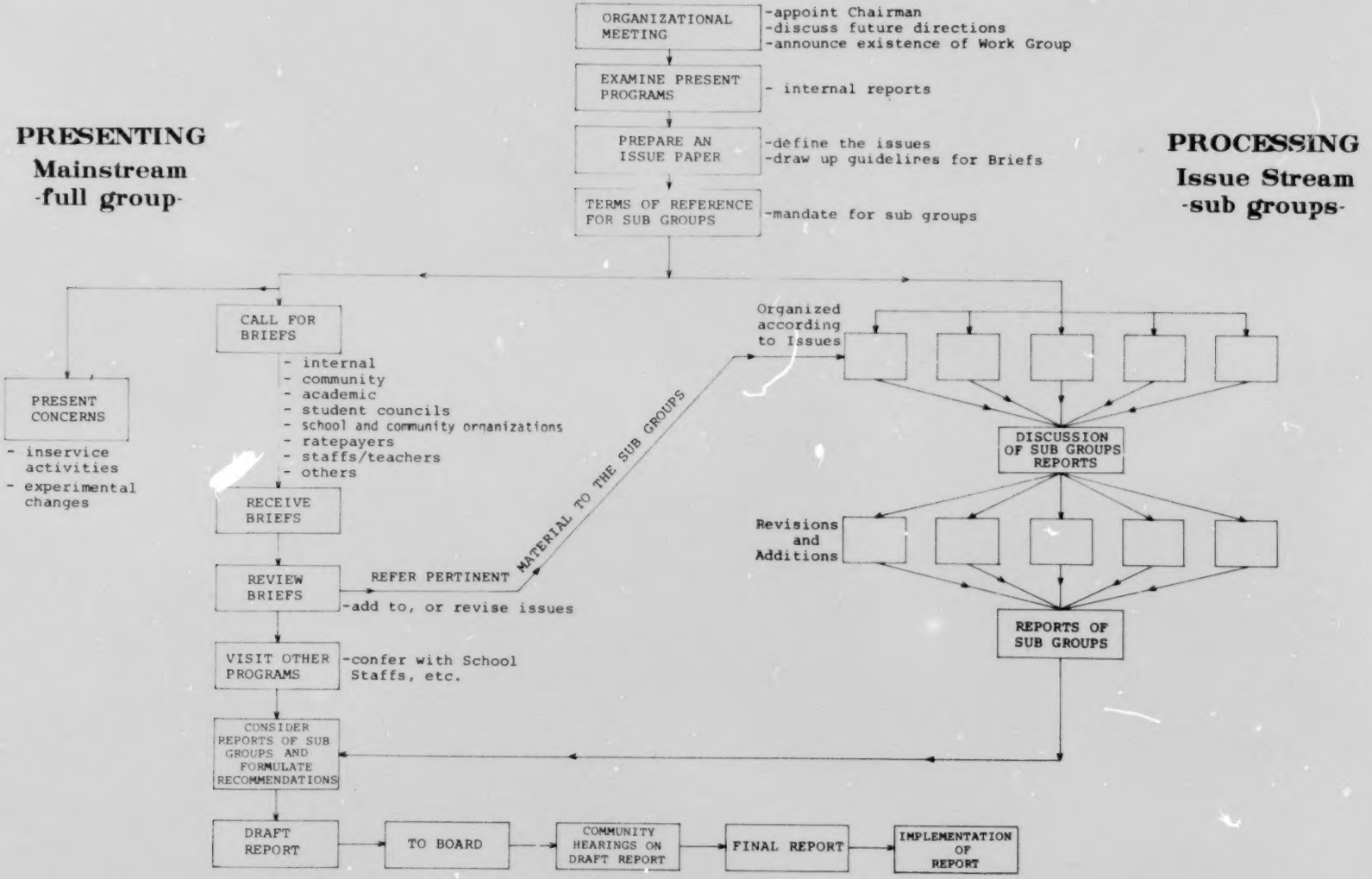
[1]Minutes of The Board of Education for the Borough of York, Public Session, (April 28, 1975), p. 114.

publication endeavoured to outline the issues which the Work Group intended to investigate. The Issue Paper was widely distributed to teachers, principals, administrators, resource personnel, school and community organizations, the academic community, government agencies, student councils and community groups.

To encourage community participation in its study, the Work Group on Multiculturalism called for the presentation of briefs and conducted a series of meetings with school and community organizations. The chart on page 3 outlines the complete format of the inquiry. In addition to these efforts, an extensive survey was conducted with a random sampling of parents of children in grade eight in the Borough of York. This information, together with consideration of other studies recently conducted on Multiculturalism, serves as the basis for this report.

The Work Group on Multiculturalism is planning a series of community meetings in February and March 1977 so that individuals and groups may respond to the contents of this Draft Report. Therefore, we invite you to read this document in a constructive, critical fashion and consider making a response at the meetings. All presentations will be reviewed by the Work Group as it works towards submitting its final report to the Board by June 1977.

WORK GROUP ON MULTICULTURALISM
FORMAT



MULTICULTURALISM: A POLITICAL PERSPECTIVE

The Right Honourable Pierre Elliott Trudeau, Prime Minister of Canada said to the House of Commons, October 8th, 1971 that:

> "National Unity if it is to mean anything in the deeply personal sense, must be founded on confidence in one's own individual identity; out of this can grow respect for that of others and a willingness to share ideas, attitudes and assumptions. A vigorous policy of Multiculturalism will help create this initial confidence. It can form the base of a society which is based on fair play for all." [1]

The publication in 1970 of the Royal Commission's Final Report on the Cultural Contribution of the Other Ethnic Groups (Book IV) recognized the compatibility of a bilingual yet multicultural nation. The federal government tabled its response to Book IV in the House of Commons on October 8th, 1971. It said in part:

> "We believe that cultural pluralism is the very essence of Canadian identity. Every ethnic group has the right to preserve and develop its own culture and values within the Canadian context. To say we have two official languages is not to say we have two official cultures, and no particular culture is more official than another. A policy of multiculturalism must be a policy for all Canadians."

The response of party leaders supported the Prime Minister's statement in the House of Commons. The Honourable Robert L. Stanfield told the House of Commons that:

> "This declaration by the government of the principle of preserving and enhancing the many cultural traditions which exist within our country will be most welcome. What we want is justice for all Canadians and recognition of the cultural diversity of this country." [2]

David Lewis, former leader of the New Democratic Party, said that:

> "It is with deep appreciation of both aspects of our Canadian cultural life, official Bilingualism and Multiculturalism, that my party warmly supports the principles set forth by the Prime Minister." [3]

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[1] First Annual Report of the Canadian Consultative Council on Multiculturalism (Ottawa, 1975), p.iii.

[2] Ibid, p.v.

[3] Ibid, p.v.

In addition to these federal pronouncements, the Ministry of Education provincial curriculum policy for primary and junior divisions of the public and separate schools of Ontario (P_1J_1) states:

"The Child in the Primary and Junior Divisions will be given opportunities to ... :

- develop and retain a personal identity by becoming acquainted with the historical roots of the community and culture of his or her origin and by developing a sense of continuity with the past;
- begin to understand and appreciate the points of view of ethnic and cultural groups other than his or her own." [4]

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[4] The Formative Years, Ministry of Education, Ontario, (Toronto, 1975), p.23.

WHAT IS MULTICULTURAL EDUCATION?

The Work Group on Multiculturalism perceives multicultural education as education which values the presence of many cultures. It rejects the view that schools should merely tolerate cultural pluralism. Instead, multicultural education recognizes cultural diversity as a fact of life in Canadian society and affirms that this cultural diversity is a valuable resource which should be preserved and extended. To endorse cultural pluralism is to understand and appreciate the differences that exist among the Borough's citizens as a positive force in the continuing development of a society which professes a wholesome respect for the intrinsic worth of every individual.

The positive elements of a culturally pluralistic society will be realized if there is a healthy interaction among the diverse groups comprising the Borough's citizenry. To accept cultural pluralism is to recognize that no group lives in a vacuum - that each group exists as part of an inter-related whole. Schools must ensure that all students are assisted in developing attitudes which enable them to function effectively in a multicultural society.

Multicultural education reaches beyond awareness and understanding of cultural differences. It is the recognition of the right of all cultures to exist and of their contribution in enriching the lives of others. An atmosphere must be provided where all students are helped to understand that being different connotes neither superiority nor inferiority; where students of all cultures learn freely from one another, understand who they are and how they contribute to the society in which they live.

This concept of multiculturalism formed the basis of the Work Group's inquiry.

A PROFILE OF THE BOROUGH OF YORK

The Borough of York is situated in the western section of Metropolitan Toronto. With a population of approximately 143,000, York constitutes the second smallest borough in the City.

The Borough of York operates 28 public schools with 13,676 students and 701 teachers. In addition there are seven secondary schools with a student population of 8,577 and a staff of 534.5 teachers.

A large portion of the population in York was born outside of Canada and speaks a dialect of English or a language other than English as a mother tongue. Although an increasingly transient population reduces the accuracy of population statistics, the 1971 census table shown in table #1 (page 8) illustrates the population diversity within the Borough of York. Although initial results of the 1976 census indicate a decline in overall immigration, these figures cannot be used to demonstrate a parallel reduction in the population diversity in the Borough of York. A further illustration of this profile can be seen in the numbers of students transferring into York schools. Table #2 (page 8) shows where much of this activity has stemmed from during the six month period from April 1st to September 30th, 1975. It can be readily noted from this table that many students from the West Indies are now making their home in the Borough of York.

1971 CENSUS DATA

BOROUGH OF YORK

TABLE #1

LANGUAGE MOST OFTEN SPOKEN AT HOME BY MOTHER TONGUE

(a measure of linguistic assimilation)

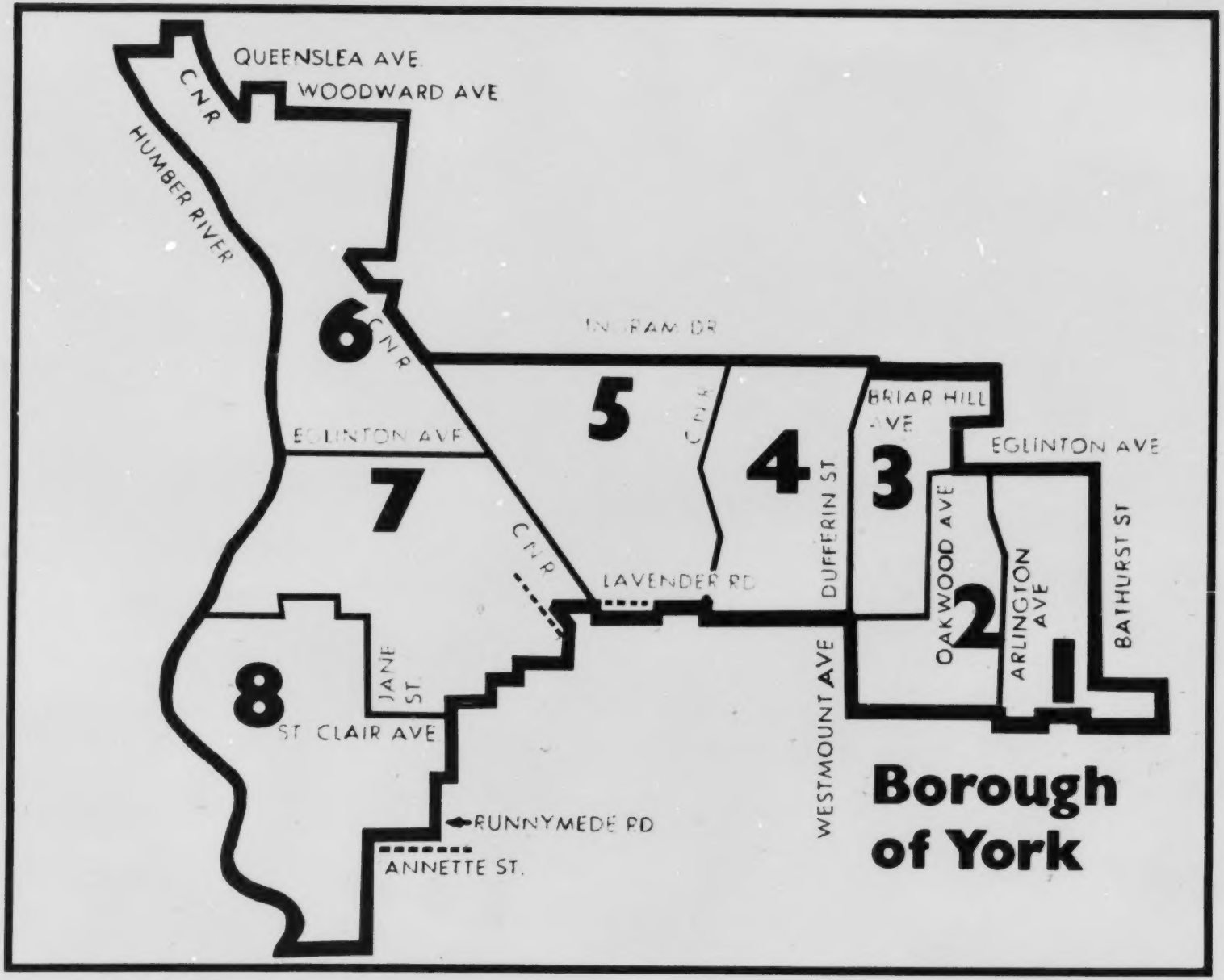
Mother Tongue	Number in Population of Borough of York	Per cent who use English at Home
French	2,100	64%
German	3,315	52%
Italian	37,030	13%
Ukrainian	2,845	27%
Chinese	420	20%
Greek	2,410	20%
Hungarian	1,820	27%
Polish	1,950	36%
Portuguese	205	23%
Yugoslav	2,755	36%

TABLE #2

NUMBER OF STUDENTS TRANSFERRING INTO BOROUGH OF YORK SCHOOLS

April 1st to September 30th, 1975

Region of Birth	Entered Canada in Previous 12 Months	Entered Canada 13 to 24 Months	Total
Europe	111	33	144
Africa	49	2	51
Asia	100	12	112
South America	95	13	108
Central America	20	2	22
Pacific Islands	7	-	7
East Indies	11	-	11
West Indies	654	48	702
North America	28	11	39
Australia/New Zealand	3	-	3
British Isles	38	4	42
TOTAL	1116	125	1241


QUEENSLEA AVE.
WOODWARD AVE
C N R
HUMBER RIVER
6
C N R
IN FAM DR
5
C N R
4
BRIAR HILL AVE
EGLINTON AVE
3
EGLINTON AVE
7
C N R
LAVENDER RD
DUFFERIN ST
OAKWOOD AVE
2
ARLINGTON AVE
BATHURST ST
1
8
JANE ST
ST CLAIR AVE
WESTMOUNT AVE
RUNNYMEDE RD
ANNETTE ST.
Borough of York

THE ISSUES EXAMINED

I

ESTABLISHING A CLIMATE IN WHICH STUDENTS, PARENTS, TEACHERS AND PRINCIPALS ACCEPT, APPRECIATE AND LEARN FROM EACH OTHER

An important goal of each school should be to develop a climate in which mutual trust and confidence enable students, parents, teachers, and principals to accept, appreciate and learn from each other. The creation of such an educational climate involves a subtle combination of attitudes and practices. These include co-operation, respect, sensitivity and tolerance as well as the development of a recognition of self-worth and an appreciation of the uniqueness of individuals.

Students discover who they are through their own experiences and in the way they meet the expectations set by their family, school and community. In school, the responses they receive from peers and teachers and their own reactions to their environment, positively or negatively influence their self-concept. The ability to identify with others is also an important factor in developing self-concept. Identification with others is difficult to achieve if the student's cultural experiences are not recognized in the school. To provide a climate conducive to the development of positive self-concept, students must be able to relate to teachers, other school personnel, curriculum and instructional materials.

Parents have a vital role to play in the creation of a positive educational climate. Frequently, educators refer to the importance of the school's responsiveness to community needs. When needs have been expressed, does the school not have a responsibility to respond accordingly, or does it respond selectively to only those needs which coincide with its traditional philosophy?

As indicated in the briefs received by the Work Group and the community survey, the community is highly supportive of a multicultural approach to the education of their children. It is also clearly indicated that the community is more than willing to assist in the development of programs of a multicultural nature. The school should capitalize on this willingness and be ready to utilize the resources the community can provide. The participation of the ethnic community in the educational process in this regard might also have other benefits such as developing a better communication and understanding with the school. Initially, immigrant parents might become involved through discussions focussing on their difficulties in adjusting to life in a new setting. Over a period of time, however, the participants may wish to exchange ideas with school personnel concerning parental needs and expectations. In this way it will be possible for them to exert their influence on the school program.

The teacher plays a critical role in the establishment of a climate that fosters acceptance of cultural diversity. It is crucial that he or she has an empathetic understanding of the various cultural backgrounds of the students. Further, administrative attitudes must reflect a commitment to the idea of multiculturalism. Consciousness of this fact at both the central office and school levels will help to avoid tokenism in dealing with the ethnic diversity of the community. Therefore, a better understanding and acceptance of the values within all cultures is necessary.

There are numerous indications of the Board's willingness to respond to community needs in the area of multiculturalism. These include:

- in-service programs to make teaching staff more aware of the diversity of cultural backgrounds of students in our system

- an expanded and improved program for the teaching of English as a Second Language and the introduction of Upgrading programs for students who require extra help with basic academic skills
- the Italian summer school language program
- the Italian cultural program at Memorial and Rawlinson Junior Public Schools
- language programs at the secondary school level in response to community needs and requests
- translation of Board literature into languages other than English
- the provision of translation and interpreter services for teaching and system personnel
- English language and orientation classes conducted for immigrant mothers and pre-schoolers
- Parent Nights, Open Houses and special events conducted specifically for parents whose mother tongue is not English
- Community surveys to determine parental attitudes, needs and concerns about their local school, the school system and educational issues.

Further deliberate improvements such as those mentioned below will provide a better learning and teaching climate in the Borough of York schools.

RECOMMENDATIONS

1. The Immigrant Services and Community Affairs Departments should continue to develop daytime English Language and Orientation Programs for adults and pre-school children to be offered at

local schools where appropriate space is available;

2. The Provincial Ministry of Community and Social Services should be requested to develop policies and guidelines for funding the childcare component of daytime adult continuing education programs;
3. Each school should develop an inventory of parent and student volunteers to supplement the regular translation and interpreter services of the Board;
4. An attempt should be made to hire secretarial staff who have a knowledge of the languages predominant in the local community;
5. Where possible, lay assistants should be engaged who are indigenous to the school community;
6. Schools should actively recruit volunteers of the various cultural backgrounds within their community to assist in local school programs;
7. In-service training for all staff and volunteers should be expanded to increase awareness of the cultural and educational diversity of students;
8. To supplement the regular school program, the Board should encourage student exchanges, visiting speakers and involvement in community projects as a means of increasing students' contact with members of a variety of cultures;
9. Curriculum and program planners should seek the participation of the community in the development of cultural studies;
10. The Board should continue to distribute printed information kits on the Borough of York school system. These should be used by schools in working with their communities and in orientation programs for children and parents. In addition, the Board should develop audio-visual materials to supplement the information kits;

11. School principals should be encouraged to develop orientation booklets on local school programs, attendance requirements, field trips, reporting procedures, the role of resource personnel, the credit system and discipline;

12. The Research and Community Affairs Departments should develop a procedure to enable each school to prepare an annual ethnic demographic survey in order to plan programs and activities which meet local needs;

13. The Board should utilize the ethnic media to communicate with immigrant parents;

14. Community relations workers representative of the major cultural groups of the Borough of York should be appointed to assist schools in developing effective community contacts, reception and orientation programs and to expand interpreter services;

15. School and community organizations and school personnel should be encouraged to bring together parents of common cultural or linguistic backgrounds, particularly recent immigrants, to discuss topics of interest. Interpreter services would no doubt be essential.

II

CURRICULUM CONTENT

Students who see their cultural groups being positively presented in a classroom develop a feeling of pride in their cultural heritage. By encountering a variety of ethnic groups in their studies, students are better able to understand and appreciate differences. This feeling of pride is a very personal, but necessary quality. Since a fundamental need of every individual is acceptance of self, this should be the foremost interest of any group concerned with curriculum content.

In order to realize this need, it is necessary to effect changes both in attitudes and curriculum.

ATTITUDINAL CHANGES

Teaching personnel should try to understand that many of the situations which arise are a reflection of a cultural value and not a lack of respect or discipline. It has been noted that some mothers accompany children to and from school, even to the point of entering the premises. These children may be less independent during the process of dressing, in caring for books or respecting school property, e.g. returning library books. In some cases the spatial relationship in the seating arrangement or grouping is far different from what is the custom of the homeland. Certain rules and regulations reflect attitudes that could be out of step with the composition of the values and attitudes of the community. Tallying of lateness, signal bells at prescribed times, rotation system, homework (or lack of it) may cause

confusion. The number of books may be overwhelming. In the homeland there may be only one text and one "scribbler" comprising the student's learning materials.

Respect for these cultural values and attitudes must be accepted by persons who come in contact with them. Time alone will not ensure changes in attitudes. Problems in the community may arise as much from social as from cultural conflict. Superficial adjustment of the system cannot be accepted as a substitute for fundamental change of attitude.

Understanding that the school belongs to the community is an absolute necessity if teachers are to increase their students' awareness and appreciation of local cultures. Teachers should come to grips with the learning styles, values and senses of identity of their students. It takes time for the new student to become acclimatized to his or her new setting. The teacher must take the responsibility of monitoring the new student's progress and provide such support as appears necessary. The teacher should make a valid attempt to accommodate himself to these homeland approaches and not debase or devalue the students' learning habits. The teacher's aim should be to add new learning strategies, not eliminate existing ones. This approach should help to remove the dichotomy of them and us.

Frequently the ethnic communities and the schools have been closed to each other. It is important to open up the line of communication between the schools and the communities so that an exchange of ideas and needs may occur. One vehicle for such communication could be the provision by ethnic groups of resource material i.e. artifacts and books for inclusion in a multicultural curriculum. A further step may be broader representation of members of the ethnic groups in the local school and community organizations.

CURRICULAR CHANGES

Each student should see his group represented in the curriculum. Since all ethnic groups cannot be adequately studied in one course, efforts should be made to modify all subject areas so that each recognizes the predominant cultural groups.

The following are some basic goals related to the modification of the curriculum for ethnic emphasis:

a) Immediate:

An immediate goal might be to respond to the concerns frequently expressed by cultural groups that texts and materials used do not reflect the positive attributes of their culture and therefore should be replaced;

b) Long-Range:

Long-range goals are needed to produce comprehensive and cohesive curricular change and will reduce the inadequacies resulting from short-term measures. The modified curriculum should be planned for both minority and majority groups. It should be concerned with building self-image in ethnic groups and a sense of the value of diversity. An integrated approach in all areas of the curriculum should encourage an appreciation of the diversity which is characteristic of Canadian life. Curricular change in itself may not have the desired results without an accompanying modification of teacher attitudes and perceptions;

RECOMMENDATIONS

18. Contact for the purpose of acquiring and exchanging multicultural materials should be made with the following groups:

a) other educational jurisdictions with similar curriculum content projects;

b) major ethnic organizations such as C.O.S.T.I., Dante Society, Ukrainian Society, Canadian Association in Support of Native Peoples;

c) major cross-cultural organizations such as Development Education Centre (DEC), Cross-Cultural Communications Centre, National Black Coalition of Canada and Black Education Project;

d) the Ontario Federation of Labour, The Canadian Labour Congress and the Labour Council of Metropolitan Toronto to secure information concerning the contributions of immigrant workers to the Canadian labour movement, the impact of the Canadian labour movement on Canadian history and the contribution of the working class to Canadian society;

19. Schools should be encouraged to produce their own anthologies of materials relevant to the major ethnic groups within their school;

20. Included in the curriculum should be folk tales, music and songs, cuisine, mythology, traditional dress, history, geography and literature of those ethnic groups which are present in the community. Attention should be given to the performing arts which reflect the multicultural composition of the community. These materials could be developed with the aid of representatives of the major ethnic groups in the community;

21. All materials, print and otherwise, which present a stereotyped or negative image of any minority group should be reviewed critically. Materials should present an accurate assessment of all ethnic groups. There are times, however, when stereotyping, slurs and racism recorded in literature may be studied in order to present a realistic view of the trend of a particular era in history;

22. The schools, because of the interest of the non-Franco and non-Anglo-Canadian communities in maintaining their cultural heritage, should respond to these needs by:

    a) developing curriculum units, particularly in Social Studies that give recognition to the contributions of the various cultural groups to the historical and cultural development of Canada;

    b) developing programs and activities that give visible recognition to the value of the cultural heritage of the groups that make up its community;

23. Workshops should be instituted to instruct teachers in the social structure, customs, values and education techniques of the various ethnic groups present in the community. Planning should also include assistance to teachers in interpreting the needs of the community;

24. Orientation sessions should be organized to encourage parents to send their children to the Bolton Outdoor Education Centre and other field trip activities that offer a multicultural experience;

25. Incidental teaching of the basic morality and value codes of all ethnic groups should be included in the curriculum. This should lead to an appreciation of the social, personal and cultural mores among ethnic groups;

26. A curriculum committee on multicultural studies should be established by the Board of Education for the Borough of York to:

a) carry out an intensive examination of the present curriculum at all levels to determine how adequately it serves the multicultural needs of the community;

b) carry out intensive evaluation of the textbooks and materials presently being used and discourage the use of those that perpetuate cultural stereotyping;

c) act as a liaison with publishers to encourage the revision of some textbooks as well as the development of others that recognize the multicultural fabric of Canadian society;

d) produce an anthology of materials relevant to the major ethnic groups within the Borough that would be distributed to all schools;

e) formulate guidelines for a multicultural curriculum from kindergarten through to grade 13;

f) formulate units, materials, resources based on the guidelines suggested above;

g) visit the public schools to assist the follow-up of the modified curriculum.

III

THE ELIMINATION OF DISCRIMINATION IN THE SCHOOLS

The ways in which discrimination manifests itself in educational systems has been studied in considerable depth in an effort to look beyond a mere recognition of the various symptoms of discrimination to an analysis of some of its causes.

Discrimination exists on many levels and has many victims. It may originate at a sub-conscious level, expressing itself in subtle and perhaps quite unintentional ways. Stereotyping of minority groups can often be the dangerous beginning of a growing intolerance, which is largely the result of ignorance. Such ignorance can also breed fear and lead to hatred and blatant acts of prejudice and overt racism. Ample evidence that this is so exists in such areas as housing, employment, health services, law enforcement and the media.

Now is the time for educators to realize that discrimination and racism are distinct realities in the schools. No longer can they be ignored - either through refusal to acknowledge their existence, fear of confronting them or attitudes of complacency and acceptance that such misfortunes are an inevitable part of life.

A brief by the South Asians for Equality, sent to The Board of Education for the Borough of York, states that in recent years members of their community have been experiencing both subtle and overt discrimination in many facets of their daily lives. They have been increasingly subjected to criticism of their modes of dress, racial

slurs and acts of violence. In their brief, they claim that "in the school system, the children are the unfortunate victims of racist attitudes." They state further that "children have been assaulted on school grounds."

Additional cause for concern comes from a recent study done by Professor Wilson Head for the Ontario Human Rights Commission. According to the respondents in the study who perceived discrimination in education, "black youth and particularly West Indian youth are ... being denied equality of education opportunity in Toronto schools."[1] Head's study indicated that discrimination and lack of equal opportunity were perceived to exist in a variety of ways, but particularly in the "differential treatment" of black students and the "denial of self-respect and racial identity."

Differential treatment is often perceived in the form of teachers having lower expectations of black students. "It is felt that many black students who are capable academically are directed into vocational courses. In a similar manner, there has been a tendency to associate black students, again especially West Indians, with slow learners."[2] Thus, the process of "streaming" is attacked.

"The denial of self-respect and racial identity," to which Head's study refers, seems to be evident in the frequent omission in the school curriculum of black history, culture and contribution to Canadian society and in the often biased information which is present in schools.

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1 The Black Presence in the Canadian Mosaic, A Study of Perception and the Practice of Discrimination against Blacks in Metropolitan Toronto (Toronto: The Ontario Human Rights Commission, 1975), p. 59

2 Ibid, p. 60

Textbooks and other instructional materials available to educators sometimes depict a negative, stereotyped image of minority groups. Blacks may be described as barbaric savages and pictured in gaily coloured warpaint, carrying spears and engaging in struggle with wild animals and with each other. Our own North American Indians are often illustrated as war-mongering people who "massacre" white settlers. On the other hand, little is said of the white settlers' unjust treatment of the native peoples.[3]

A survey done by The Board of Education for the Borough of York in the spring of 1976 on issues related to multiculturalism and the schools revealed that one-third of the parents interviewed think that racial tensions exist in the schools. The majority of parents who expressed this view are West Indians.

As the above data indicates, some students are victims of racial, ethnic and cultural discrimination.[4] They are usually the students who are most visibly different in terms of skin colour, dress or customs; those who experience difficulty speaking English or possess a distinct accent. The majority of this discrimination appears to be directed towards those students who are the most recent arrivals to

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[3] The existence of such racial and ethnic prejudice in school textbooks was confirmed in the McDiarmid and Pratt Study, Teaching Prejudice (Toronto: The Ontario Institute for Studies in Education, 1971). It was again revealed in The Rape of Children's Minds, a survey of the most frequently used grade 1, 2 and 3 readers in the Borough of North York, (The Board of Education for the Borough of North York, May, 1975), pp. 27-29

[4] It should be noted here that the issue of discrimination based on sex has not been dealt with. Although there are obvious links between all forms of discrimination, The Board of Education for the Borough of York has established a committee to deal specifically with that aspect of discrimination.

Metropolitan Toronto, because they are the least well-known and understood of any minority group. It is a sad and disturbing thought, however, that some students who appear "visibly different", and as such are victims of discriminatory practices and racial slurs, are among Canada's native peoples - Indians and Eskimos. Some are also the descendents of this country's early black and Oriental settlers.

There is a further dimension inherent in the issue of discrimination. Any study of multiculturalism as it pertains to the schools should not disguise or ignore the class bias which has existed in the educational system since its inception.

Educational institutions were designed to pass on to the next generation the cultural values of the dominant group in society. With few exceptions, they continue to do so and in no way can be termed neutral or bias-free. The attitudes, values and expectations of educators, school standards and curriculum materials usually have an Anglo-Saxon, middle class orientation to which many students have difficulty relating. Some of these students are immigrants and members of minority groups; others are children from working class or socio-economically poor backgrounds whose orientation in society has been outside the acceptable mainstream of established institutions.

According to the Toronto Board of Education's 1975 Every Student Survey,[5] students who are both recent immigrants and poor, fare the worst in the school system (i.e., are least likely to be in Level 5 programs and most likely to be in special classes for students with

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[5] The Board of Education for the City of Toronto, 1975 Every Student Survey (Toronto, 1975).

academic problems). The survey found that of the two, being poor plays a more significant role in determining a student's success in school than his or her status as an immigrant.

"The fundamental need of every individual is acceptance of self. Learning to like one's self also involves seeing self in the school curriculum."[6] Educators have recently begun to realize the importance of this concept and are attempting to include ethnic culture in the curriculum. But what of working class culture (i.e., the history of labour, the contribution of workers to society and the present status of the working class)? It is important to understand that many of our recent immigrants belong to the working class. Our schools should recognize this fact and ensure that their programs and curricula are relevant and meaningful to working class children.

There is a correlation between ethnic or racial bias and class bias. Both historically and in the present, immigrants to this country as well as our own native peoples, have generally occupied the lowest paid positions in our society. Within the school system, this same correlation seems to exist. William Ross, former chairman of The Metropolitan Toronto School Board, said at the inaugural meeting of that Board in January, 1975, that "the poor have been left out of school affairs because they have not been taught how the system works and how to go about changing it."[7] Similarly, many immigrants in the Borough of York also feel left out of school affairs, according to a brief presented to

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6 The Board of Education for the Borough of York, Work Group on Multiculturalism, Issue Paper on Multiculturalism (Toronto, 1975), p. 5

7 Inaugural Speech to The Metropolitan Toronto School Board by William Ross, Chairman, January, 1975.

our Work Group by The St. Matthew's Community Project and endorsed by the Toronto Regional Charter of the National Congress of Italo-Canadians.

In the 1975 draft report of the Toronto Board of Education's Work Group on Multiculturalism, it is stated that there are "a great many instances when racism is associated with classism."[8] They further claim that the mechanism "which prevents unconscious racism from manifesting itself in blatant racist behaviour is susceptible to breakdown under stress. Sports events, economic crises and various threats to individual and group security, whether real or merely apparent, are occasions of such stress."[9]

If such correlations are in fact valid, then it is not so surprising that incidents of discrimination and racism increase in such insecure times as presently exist. While the economic and social structure of Canada has relied on immigration for cheap labour, now immigrants are often being blamed for unemployment, housing shortages, the increasing crime rate and assorted other social ills. Blame is seldom attached to the world-wide economic situation and more specifically to the failure of our government to deal effectively with our own domestic problems.

Because schools play a central role in imparting knowledge and forming attitudes, they are the most logical place to dispel ignorance, combat harmful stereotyping and eventually eradicate discrimination and racism. All those involved in the school must become aware of the dangers of complacency in regard to inequalities and of their crucial

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[8] The Board of Education for the City of Toronto, Draft Report of the Work Group on Multicultural Programs (Toronto, 1975), p. 97

[9] Ibid, p. 97

role in creating a better society. It is important that the injustice of discrimination is always challenged and never allowed through our failure to respond to become an inevitable fact of life.

RECOMMENDATIONS

29. Schools (teachers, curriculum, programs) should provide as many opportunities as possible to:

    a) present positive cultural images which more accurately depict the minority groups present in the Borough of York, making a conscious effort to counteract the negative stereotyped images which students are exposed to elsewhere;

    b) make a conscious effort to demonstrate the uniqueness, the similarities and differences, as well as the contributions which various immigrant groups have made to our society and to the world;

    c) provide factual information and sensitive explanations about the differing customs, beliefs and ways of life of the multicultural population in our schools and communities;

    d) examine with students the ways of life in our society of people of the various races, cultures and classes in an effort to help students develop a critical awareness of the forces around them which affect their position in our society;

30. Members of a school staff should deal with any racial or ethnic slurs or incidents which occur within the jurisdiction of the school. It is suggested that teachers initiate open discussions

about discrimination among the students involved or when necessary, with the whole class;

31. Interested schools and teachers should be encouraged to work with parents in the community to develop a "moral education program" which would provide a forum for the discussion of differing values, expectations and cultural norms;

32. Schools should be encouraged to conduct seminars on human rights to increase student awareness of the equal rights of minorities. These should occur in schools both with a large non-immigrant population as well as in schools with a predominantly immigrant population;

33. School libraries should be encouraged to acquire more material about the cultures of minority groups;

34. The human rights code should be displayed in a prominant place in every school;

35. The Board of Education for the Borough of York should recommend to the Ministry of Education, Ontario that teacher training programs include courses on cultures, traditions and histories of minorities and, in general, try to equip teachers for the changing composition of our classroo

36. The Board of Education for the Borough of York should recommend to the Ministry of Education, Ontario, that it continue to work on removing bias from textbooks and encourage the production and use of materials which accurately portray the contributions of all groups to the development of Canada;

37. The Board of Education for the Borough of York should appeal to the media to increase their sensitivity to minority groups and make greater efforts to be fairer and more accurate in their portrayal of them;

38. In-service programs should provide opportunities for raising sensitivities and the development of positive attitudes towards minority groups. These programs should also include practical suggestions for dealing with incidents of racism in schools;

39. The Board of Education for the Borough of York should seek the co-operation of the Ontario Human Rights Commission in the establishment of a committee to develop methods for handling accusations of racism; [10]

40. The Board of Education for the Borough of York should conduct a survey to obtain information about students in Borough of York schools from kindergarten to grade 13 for the purpose of having a description of the demographic, social and academic characteristics of our students and the correlation between students' backgrounds and their placement in our school programs.

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[10] This recommendation is exactly the same as recommendation #54 of the Toronto Board of Education's Final Work Group Report, p. 37

IV

GOVERNMENT ROLES IN MULTICULTURALISM

The principle aim in investigating this issue was to examine the source and availability of funds for special programs to meet the needs of immigrant students. Concern stemmed largely from the belief that there is a lack of equality in educational opportunity for new arrivals. Federal, provincial and municipal levels of government were consulted in an effort to determine the financial responsibilities assumed by each jurisdiction. In addition, non-financial sources were also included in the scope of this inquiry.

Because autonomy at each level is jealously guarded, there appears to be a lack of consultation and teamwork among the three governments. Many discrepancies presented themselves in the responses we received.

THE METROPOLITAN TORONTO SCHOOL BOARD

A meeting was held to discuss the criteria used for determining the number of students requiring instruction in English as a Second Language. According to the criteria established at the Metro Level, The Board of Education for the Borough of York is adequately compensated through the Staff Allocation Formula for special programs for immigrant students.

THE WEIGHTING FACTORS FOR SPECIAL EDUCATION

Based on a scale designed to measure the need for special education services, all boards of education (in excess of the scale's median)

receive weighting factors which reflect the cost of providing these services. The factors are granted according to the need which is measured by the sum of a board's rating on the following four independent variables:

a) per cent of population receiving general assistance and family welfare benefits

b) per cent of all income tax returns with taxable income less than $5,000

c) per cent of population speaking neither English nor French

d) the number of public housing units per 1,000 people adjusted to reflect the bedroom count of the units

However, (c) above, indicates that the Ministry does not take into account the large number of West Indian students who have an inadequate educational background. It is this situation which underlines the need for revision in the Weighting Factor formula.

THE MINISTRY OF CULTURE AND RECREATION, ONTARIO

The Ministry of Culture and Recreation endeavours to promote and develop multiculturalism through its two main divisions, the Citizenship Branch and the Multicultural Development Division.

The Citizenship Branch

The services rendered through this department can be categorized as follows:

a) Reception assistance for newcomers

b) Language training for adults and pre-schoolers

c) Citizenship and orientation assistance for new arrivals

The major projects carried out by this Branch are directed to these persons outside the education system. These would include pre-schoolers, adults, industry and community groups.

While the Citizenship Branch does not directly fund compensatory education, it serves as a resource service through the provision of materials and support personnel. Furthermore, if interested individuals or groups within the community were to initiate a project of value to a board of education (e.g. reception centres), there is a possibility that such a project could be financed through a grant.

The Multicultural Development Division

The Multicultural Development Division serves as a depot for the distribution and development of resource materials for teachers. These include films, books, articles and brochures about various cultural groups. The Multicultural Development Division has compiled a directory of resource personnel of all minority groups. As a means of extending its services, the Ministry of Culture and Recreation offers assistance to school boards for in-service seminars, conferences and professional development days.

Summary

While direct funding is not available to school boards through the Ministry of Culture and Recreation, there are certainly valuable support services available to school boards.

FEDERAL GOVERNMENT

It is possible for volunteer organizations to obtain grants directly from the federal government to assist them in local community projects such as projects relating to Group Understanding and Human Rights. Grants are also available to enable groups to reinforce their identity and to interact with other groups. This money is distributed through the Multicultural Budget of the federal government.

RECOMMENDATIONS

41. The Board of Education for the Borough of York should:
    a) continue to recognize the academic needs of immigrant students as a high priority;
    b) continue to pursue adequate staffing and funding to meet the needs of immigrant students;
    c) request assistance from the federal and provincial governments in obtaining community field workers. After projects have been defined,community organizations would be able to apply for funding through provincial grants;
    d) assist field workers to obtain funds and resources for community projects from the federal and provincial governments so these projects become self-sufficient;
    e) apply to the Learning Materials Development Fund of the Provincial Government to obtain financial assistance for the development of multicultural materials for local use.

42. The Metropolitan Toronto School Board should:
    a) continue to seek greater financial assistance from the Ministry of Education in terms of the Weighting Factor for English as a Second Language;

b) seek to have English as a Second Language recognized by the Ministry of Education and established as a separate item for grant purposes;

43. The Ministry of Education, Ontario should:

a) recommend an increase in the existing weighting factor for English as a Second Language;

b) include English as a Second Dialect as a separate factor in the Weighting Factor for grant purposes;

c) pursue with the Federal Government the updating of the 1953 Federal/Provincial agreements;

d) consider the feasibility and desirability of teaching third languages to students where the need is expressed, and to finance these programs through the Continuing Education Program.

44. The Ministry of Culture and Recreation, Ontario should:

a) employ more field workers to identify community needs as they emerge and to provide leadership for ethnic groups;

b) co-operate closely with the Federal Government to anticipate the changes in demography at the local level;

c) consider changing the criteria for eligibility for Wintario grants so that grants from other public sources may be obtained concurrently.

45. The Federal Government should:

a) work with the Provincial Government to update the Federal/ Provincial agreements which were established in 1953;

b) provide direct financial assistance for English as a Second Language/Dialect since the need for these programs stems from the federal government immigration policy;

c) update the existing Secretary of State Department definition of "immigrant" so that all immigrants (adults or children) will thus be eligible for English language training;

d) communicate clearly the federal immigration policy so that communities such as the Borough of York can predetermine their own policies and programs to meet the needs of immigrants upon arrival in the Borough.

V

ORIENTATION AND PLACEMENT OF IMMIGRANT STUDENTS

Recent concern about the placement of immigrant students stems from a desire on the part of school officials and staff to place students in levels appropriate to their achievement, maturation and in programs relevant to their interests and aspirations.

Previously each school conducted the registration and placement of immigrant students independently. In some cases, this resulted in unjustifiable differences in placement among students from similar educational backgrounds. Some schools seemed to assume that the standard of education achieved by all immigrants from certain countries was lower than in Ontario schools. Therefore, their placement of students from these countries tended to be in grades lower than was justified or in level 2 or 3 programs. Such well-intentioned efforts deprived students of recognition for past academic achievements and the opportunity to reach their potential, or detained them by the repetition of mastered curricula. This often had negative effects on students' motivations and ambitions; they sometimes left school before graduation or discontentedly settled for less challenging occupations.

The accurate placement of immigrant students in public school although not as crucial as at the secondary level is equally important. Here adjustments in grades may be made more easily and special programs may accelerate students' integration into the regular programs. Uniformity at the public school level may be achieved by the adoption of common guidelines.

The formation of a placement centre * could greatly facilitate and improve the placement of immigrant students at the secondary level. Placement would be uniformly done throughout the borough, personnel could be made available when necessary to conduct interviews and assessments in the student's own language. The operation of such a centre would relieve the Assistant Superintendent of Instruction and the schools of the time-consuming tasks related to the correct placement of students, especially when the students' interests might best be served by registration in a school other than the one where the initial inquiry was made.

RECOMMENDATIONS

46. In the junior schools, while placement is the responsibility of the principal, it is recommended that:

a) placement should be according to the age/grade level;

b) after placement in the regular program, the new students be referred to the Immigrant Services teacher for evaluation of language competence and registration in an appropriate language program;

c) no formal evaluation using standardized tests as a measure of academic ability should be attempted during the students' first two years in Canada. The relevance of such tests is in question even after this period. Informal diagnostic testing may be used as a tool to define teaching needs of students;

d) these programs should include assistance to new students not only with language but with their regular work, e.g. mathematics, if necessary;

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* In view of the fact that revised assessment and placement procedures were introduced in September 1976 and because it is too early to evaluate these procedures, the Work Group on Multiculturalism decided that the recommendations should be held in abeyance until approximately October 1977 at which time the Co-ordinator of Immigrant Services will review the present procedures in consultation with the appropriate personnel.

47. In the senior schools, it is recommended that:

a) subsections a, b, c and d in recommendation 46 apply;

b) the guidance counsellor in consultation with the principal be responsible for placement;

c) one or two years may not be sufficient to develop adequate language competence or to overcome the problems related to adjustment. Both these factors should be taken into consideration when attempting to determine future potential or academic ability. Therefore, students who have entered our system directly through the senior public schools should not be sent to vocational schools without first attempting level 4 and level 5 programs. When there is doubt about the student's ability to cope with the level 4 and 5 programs, the student should be referred to the placement centre for further evaluation;

d) whenever there is doubt about the best placement, students should be referred to the placement centre.

48. In the secondary schools:

a) placement be the responsibility of the placement centre;

b) immigrant students seeking admission into a secondary school or parents making inquiries concerning admission should be referred to the placement centre;

c) the functions of staff at the placement centre should include:

- interviewing immigrant students and their parents,
- checking on immigrant status and determining eligibility for school admission,
- evaluation of school records or obtaining Ministry evaluation,

- explaining school system, (i.e., levels of high school, senior public school),
- diagnostic testing, when necessary,
- recommending health and related examinations, (i.e., vision and hearing tests),
- liaison with guidance heads,
- the service at the centre should take no longer than one week;

d) from the placement centre the students should be referred to the guidance head at a school appropriate to their achievement level and their occupational aspirations. Information gained through assessment procedures should be relayed to the guidance personnel when the student is referred to the school. The ultimate placement must be made with the consent of the parents;

49. To assist and facilitate with the proper placement of non-English speaking students:

a) students should be placed on the basis of certificate evaluation by the Evaluation Branch of the Ministry of Education, Ontario;

b) where there are large groups of immigrants, resource people with extensive knowledge of the background of immigrant students should be available to assist with proper placement of secondary school students;

c) an attempt should be made to determine special areas of study in the students' backgrounds so that they can be ulitized in arranging the program;

d) apart from exceptional cases, no major decisions should be made regarding the long-range future programs of immigrant students on the basis of their performance during the first year or two. Some students may not be able to demonstrate their full competence in a subject area until they understand the differences in methodology and approach. Consequently, where possible, recent immigrant students should be placed in subject areas at the 5 year level until they have had sufficient time to demonstrate their inability to cope with them;

e) any evaluation should be based primarily on their performance in areas in which they have demonstrated special knowledge. Decisions regarding the students' future programs should not be influenced by the lack of credits in English during the first year or two of secondary school;

f) recent immigrant students at the secondary level should be given credits for their special programs to compensate for their lack of credits in English during the first two or three years in Canada;

50. It is recommended that The Board of Education for the Borough of York adhere to the assessment procedures outlined in Appendix C.

VI

CULTURAL IDENTITY

The issue of cultural identity, particularly as it pertains to the retention of language and culture, is not only the most contentious but the one that appears to evoke the greatest intensity of feelings. It is the central issue which must be resolved, if the concept of multiculturalism is to acquire any meaningful significance. Reference is made in the Toronto Board of Education's Draft Report of the Work Group on Multicultural Programs to the differing view of the school system personnel and the community:

> "An overwhelming majority of briefs from school system personnel display a sympathy for the notion that it is the inherent right of the extra Anglo-Canadian population to maintain and cherish their original cultural heritage and their language in Canada. Simultaneously, most of these presentations on principle reject the generalization that the school system has any responsibility to become actively involved in the culture and language maintenance process itself. The grounds are that the business of the school is education and not the maintenance of cultures and languages other than French and English!..." [1]
>
> "On the other hand, presentations from the ethnic minorities contend, and some do so quite categorically, that since they are an integral part of the Canadian society, and therefore of

[1] Draft Report of the Work Group on Multicultural Programs, The Board of Education for the City of Toronto (Toronto, 1975), p. 54a.

> Canadian culture, the schools ought to be held accountable at least to some degree, for the maintenance of their cultural heritage and their language and its transfer to their children as well as for the maintenance of either the Franco or Anglo-Canadian heritage and languages and their transfer. Simultaneously none of these presentations assert any resistance or opposition to becoming 'Canadian'." [2]

These differing positions are reflected in the views of the same two groups in the Borough of York. The one difference being that both groups in the Borough of York have not participated as actively in the process of consultation with the Work Group and in fact, the number of presentations and briefs has been minimal. This might lead erroneously to the assumption that multiculturalism is of little interest or relevance to our system and community. It could also lead, again erroneously, to the assumption that multiculturalism is an issue which ultimately will have little or no permanence.

Evidence of the views of the school system personnel may be obtained from opinions expressed in the Summary of Teacher Responses to Professional Activity Day #5 - February 11th, 1976. Although most teachers indicated support for the right of minority groups to retain their individual cultural identity, many strongly agreed that culture retention is the responsibility of the home, not the school.

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[2] Ibid, p. 54c.

Similarly, the Survey of Parents of Grade Eight Children[3] provides relevant information regarding community views on cultural identity as illustrated by the following points taken from the Summary of Main Findings:

- All European-born parents attach importance to the retention of their language and culture by their children (Very important 41%, Important 54%, Not Important 5%).
- Most European-born parents want to see their native language offered in school by the Board of Education (87%) beginning at the junior school level (83%).
- Almost all parents support a multicultural approach to the teaching of Canadian history and development (92%).

Canadians frequently express pride in the concept of the mosaic nature of our cultural heritage as opposed to the "melting pot" concept of the United States. We tend to attach importance to the fact that the fabric of Canadian culture and society is strengthened and enriched by the contributions of many cultural groups. The implication is that there can be harmony in diversity.

There is evidence to indicate that the assimilation theory in the United States has not worked. It was assumed that the only way to achieve the "American Ideal" was to assimilate everyone into a uniform mould. The present reality seems to indicate that some minority groups have never lost their cultural individuality nor have they fully participated in the total American experience.

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3. Dr. Suzanne Ziegler, Survey of Parents of Grade Eight Children on issues related to Multiculturalism and the Schools, The Board of Education for the Borough of York (Toronto, 1976), p. 21.

In Canada we have a unique opportunity to experiment with the creation of a distinctive cultural and social structure which could avoid inevitable social, cultural and racial strife. The American experience, as well as historical evidence, clearly demonstrates that the concept of cultural superiority or dominance of one group over another does not lead to peaceful co-existence. There is the opinion that by catering to differences we will perpetuate ghettoes and ethnocentricity. Perhaps it is time to examine cultural differences from the perspective of true recognition and acceptance with the ultimate goal of creating a new social structure in which all cultures are recognized as having equal intrinsic value and status.

RETENTION OF CULTURE

In the Issue Paper the following questions were posed:

(a) Is it the inherent right of the non Anglo-Canadian population to maintain and cherish their original cultural heritage and language in Canada?

(b) Is the school system responsible for becoming actively involved in the maintenance of original culture and language? If so, by what methods and to what degree?[4]

Primarily the discussion focussed on acceptable definitions of culture and multiculturalism. The following two definitions reflected the consensus of the Work Group:

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[4] The Board of Education for the Borough of York Work Group on Multiculturalism, An Issue Paper on Multicultural Education (Toronto, 1975), p.5.

Culture

Culture is the sum total of customs, values, traditions, arts, letters, history, music built up by a group of human beings and transmitted from one generation to another.[6]

Multiculturalism (Cultural Pluralism)

Multiculturalism is the social process that involves the harmonious co-existence of peoples of varying cultural backgrounds in which differences are accepted within the confines of national unity.[7]

In attempting to determine how the school can implement a multicultural concept, two points of view emerge:

(a) Is it the role of the school to foster a climate in which there is a better understanding and acceptance of the different cultural groups within our community?

AND

(b) Is it the role of the school to actively promote the retention of native culture by the various groups within our community?

Although the response to these two approaches may vary depending on a personal point of view, there is consensus that all cultures have equal intrinsic value and that there is merit in retaining those aspects of the cultures which preserve the dignity of the individual and the solidarity of the family.

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6 Random House Dictionary of the English Language (New York: Random House, 1966), p. 353.

7 James W. Vander Zanden, Sociology: A Systematic Approach (New York: The Ronald Press, 1965), p. 492.

There is an immediate need to examine present practices and to develop a curriculum which gives equal recognition and acceptance to all groups within the community. All students should receive an education which increases their awareness, appreciation and acceptance of cultural differences. The ultimate goal should be to create an educational environment which will not subject students to an identity crisis and cultural alienation. An atmosphere has to be created that encourages acceptance of cultural diversity so that students can develop a sense of self-worth and personal dignity.

A concern expressed by educators suggests that if the school were to actively promote cultural retention, it would be instrumental in accentuating differences and perpetuating ghettoes. Prejudice, discrimination and racism are often the direct result of ignorance. What better way to eliminate them than by promoting acceptance of self and others through awareness?

The teacher plays a vital role in fostering acceptance of cultural diversity. It is crucial that he or she has an empathetic understanding of the various cultural backgrounds of the students. This is not to imply that a sensitive well-informed teacher cannot create a multicultural climate. However, a teacher who has personal knowledge of a cultural group can contribute an added dimension by providing a model with which the student can identify. Therefore, continued efforts should be made to hire equally competent and qualified teachers who represent the multicultural composition of the community. These teachers should also be encouraged to work in those schools which would benefit most from their

background. Their presence would also help to increase communication and understanding between the school and the community. This is not intended to minimize the obvious desirability of having teachers that represent a cultural mix in those schools that are predominantly unicultural in composition.

The Board of Education for the Borough of York has already demonstrated a commitment to the concept of multiculturalism as indicated by the implementation of programs reflecting the multicultural needs of the community. In addition to supporting local policy changes, it should seek funds and request changes in policy from the Ministry of Education, Ontario.

Multiculturalism should not be interpreted as an academic experience. It is a philosophy based on the principle that the understanding and acceptance of self leads to understanding and acceptance of others.

RECOMMENDATIONS

51. On the basis that all cultures have equal intrinsic value and that there is merit in retaining those aspects of the cultures which preserve the dignity of the individual and the solidarity of the family as a unit, The Board of Education for the Borough of York should adopt the policy of actively encouraging and supporting the maintenance of cultures other than English and French;

52. In order to encourage and support the maintenance of cultures other than English and English, it is recommended that:

a) All aspects of the curriculum reflect the multicultural composition of the community;

b) Multicultural programs be developed that specifically relate and give visible recognition to the cultural heritage of the groups that make up the community in the Borough of York;

c) In the hiring of new teachers and other staff, continued emphasis be placed on personal qualities of sensitivity and understanding of the special needs of a multicultural community;

d) Continued emphasis should be placed on the hiring of equally competent and qualified teachers who represent the multicultural composition of the community;

e) Bilingual/bicultural teachers should be encouraged to work in those areas where the communities and schools can benefit from their knowledge;

53. Recognizing the importance of placing more emphasis on the Franco-Canadian culture and French as an official language, The Board of Education for the Borough of York should:

a) Continue to support and expand French Kindergarten Immersion programs;

b) Investigate the possibility of offering academic subjects in French at the secondary level in order to provide students with an opportunity to become bilingual thereby creating an

environment in which students recognize French as a viable working language.

RETENTION OF LANGUAGE

Language is an integral part of culture and indeed it is the key to its full understanding. There are, however, a number of arguments which have been advanced against the teaching of languages other than English or French in the early junior grades. One such argument states that it will place students at a disadvantage by retarding their academic progress particularly in reading. This assumption is based on the effects of what is called language deprivation. This does not apply to children who, although in their home environment, have not been exposed to English, may nonetheless have received adequate language stimulation. The capacity of a student to transfer knowledge from one language to another should not be under-estimated.

There is evidence to indicate that students have the capacity to cope adequately in a bilingual environment.

> "Psychologically there is also much to be said for an early introduction to a second language. A child's enormous potential in respect of the sounds of a language and his great capacity for assimilating other linguistic structures can be regarded as assets which it would be foolish to waste. Recent studies of bilingualism, on the whole, seem to strengthen the argument for an early start. The common fears that a second language is detrimental to the development of the first language, to intellectual growth, or to general

school attainments are not supported by current evidence."[8] Stern does specify that 'early start' refers to children of primary school age.

Another frequently expressed concern relates to the status of French if third languages are to be introduced in the regular curriculum. Official bilingualism does not negate the possibility of a multilingual policy. The status or importance of French as an official language should not be minimized. It is a fact that in many communities, including the Borough of York, other languages are also relevant. It is not the claim of any minority group that its language be given official status but rather that it be recognized as worthy of retention. Since languages do not exist in isolation, it is likely that children will be successful in learning the language spoken at home because of the meaning it acquires within the family environment and within the community.

It is important to retain language because of its bearing on the relationship between the family and the child. As the child learns English and adopts the cultural values of his new environment, meaningful communication tends to cease almost completely. In a family where the parents do not speak English, a communication gap assumes monumental proportions. In many cases, as the child learns English he rapidly loses even that minimal knowledge of his parents' language that he may have acquired within the home environment. The result is that communication between the parents and the child becomes limited.

Some parents find it difficult to understand and accept the changes that occur in their children's attitude particularly with regard to the loss of parental and cultural values. The children find it difficult to

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[8] H.H. Stern, Foreign Languages in Primary Education, (London: Oxford University Press, 1967), p. 110.

relate the home to the outside environment where they are bombarded by a dominant culture which makes little or no reference to the culture of the home environment. This lack of reference is interpreted by the child as a negative message and may lead to the assumption that his parents' culture is inferior. As a result there is a deliberate attempt not to make reference to or identify with it. An identity crisis may develop in which the child faces an internal conflict because of the demands on his loyalties. As well the student may experience an acute sense of guilt if there is an attempt to reject parental culture. On the other hand if parental culture and language were given equal recognition with the host culture the child would be able to develop a healthy relationship to both.

Community interest in the retention of language is very high as demonstrated by the Survey of Parents of Grade Eight Children. For instance, 100 per cent of Italo-Canadian parents stated that they would like to see Italian offered by the Board of Education and introduced at the junior school level. This might lead to the erroneous assumption that Italo-Canadians do not want their children to join the mainstream of Canadian life. The survey clearly indicates that this assumption would not be correct since almost all Italo-Canadians consider English, not Italian, the primary language of instruction. In other words they want their children to learn English first and Italian second. Italo-Canadians, as well as other immigrants, do not consider Canada as a temporary residence but as a permanent home. If they want their children to retain the language and certain aspects of their culture, it is not with the intention of maintaining ties with Italy but rather because they want their children to retain that part of themselves which they consider worthwhile.

Within the various educational systems there appears to be considerable opposition to the introduction of third languages. This opposition is based on a sincere belief that such a step would be detrimental to the students. One exception, however, is the position taken by the executive of the Toronto Teachers' Federation. In their brief to the Toronto Board of Education Work Group on Multicultural Programs, the executive of the Federation argues persuasively for bilingual educational programs (see Appendix F).

If third languages were to be introduced as part of the regular program, it would obviously create some difficulties for school organization. One such difficulty would be operating language classes within the present schedule of regular programs. If the concept were adopted, it would be possible to operate such classes on a withdrawal basis similar to the present French programs. This would have the disadvantage of further fragmenting the day. During these classes the regular teacher could concentrate on helping those students who are not involved in the program. Although every student would be given the opportunity to participate, it is likely that some parents would choose not to have their children involved. For those students participating, the instructional day could be extended from 3:30 to 4:00 p.m. to partially regain the time.

Funding would be the most difficult question to resolve. The provincial and federal governments, if their pronouncements on multiculturalism are sincere, would have to alter their present policies. Funds would have to be made available if a commitment were to be made to offer such programs. The experience of the Toronto Board of Education

indicates that community funds are not sufficiently predictable to provide the necessary stability. As a result the Toronto Board of Education has taken an initial step to provide direct support for such programs, by hiring two teacher assistants who are qualified Chinese teachers to assist with the Chinese bilingual/bicultural classes. Similar programs are also operated in response to requests from the Italo and Greco-Canadian communities but without direct financial support from the Board. These programs, which are operated with the approval of the Ministry of Education, Ontario are not exclusively cultural in nature but, in fact, do have a language component.

The Board of Education for the Borough of York has indicated its support through the operation of the Italian summer school and the recent approval of the Italian cultural programs at Memorial and Rawlinson Junior Public Schools.

RECOMMENDATIONS

The Board of Education for the Borough of York should:

54. Espouse in principle third language instruction as part of the regular school curriculum at all levels, particularly the elementary, in response to community interest and where the number of students is sufficient to make the operation of the program feasible;

55. Request the Ministry of Education, Ontario to amend The Education Act to permit the teaching of languages other than English and French at all levels in response to community interest, as well as to permit their use by teachers for the purpose of facilitating instruction when it is in the best interests of the students;

55.

56. Continue to support and expand summer school programs such as the Italian bilingual/bicultural classes offered at several schools and that they be advertised in neighbouring schools where they are not offered;

57. Continue to support and expand cultural programs similar to the ones offered at Rawlinson and Memorial Junior Public Schools;

58. Continue to support after-school bilingual classes in response to community requests; (it is to be considered however, that such programs although of considerable merit are not as effective because of the unpredictability of funds, the use of unqualified teachers and the added demands placed on participating students)

59. Establish a committee to examine transitional bilingual instructional programs to determine the desirability of implementing similar programs in the Borough of York;

60. Continue to be responsive to community interest and requests with regard to third language instruction at the secondary school level where the number of students is sufficient to make it feasible.

VII

STAFFING AND PREPARING TEACHERS TO WORK WITH STUDENTS FROM DIFFERING CULTURES

> "Should employment and staffing policies reflect the multi-cultural mosaic of the community, (i.e., should we be actively recruiting personnel who themselves are members of minority groups?)" [1]

In responding to such a crucial question there is a tendency to shadow-box with the often-mentioned, but erroneous inferences that:

(a) if the focus for hiring is on members of minority groups, then less skilled educators may be hired;

(b) if we attempt to hire teachers from ethnic groups in percentages equal to the percentage of York students from the same group, less skilled educators may be hired.

Neither of these inferences is implied nor intended. The fact that similar concerns are not voiced when the focus is on the majority groups in itself implies an inherent ethnocentricity.

The following recommendations are made on the premise that a good educator is the basis of any education system. In determining staff appointments a candidate's minority or majority group status should not be the deciding factor.

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[1] The Board of Education for the Borough of York Work Group on Multiculturalism, An Issue Paper on Multicultural Education (Toronto, 1975), p.4.

The hiring and promotion of good educators from various cultural backgrounds offers many benefits to the system. Such variation in cultural backgrounds brings together educators with many insights into other cultures and languages and vantage points from which to view educational and social concerns. A multicultural staff exemplifies the multicultural make-up of our society. This is more important than fine words in motivating students to an acceptance of cultural diversity. Teachers from diverse backgrounds assist in making staff more knowledgeable about the expectations and motivations of their culture. Their existence in our schools will help to erase stereotypes and dispel the myth that different is not equal or that minority group success is exceptional.

> "Ethnocentricity is the attitude one develops as a result of a belief in the superiority of one's ethnic group or one's ethnic culture. Are Canadian teachers ethnocentric?" [2]

If ethnocentricity exists in the school system, the hiring of staff from a wide spectrum of the population and the influencing effect these educators will have on fellow educators, students and the community may help to relieve the school system of this concern.

In a large staff there may be those whose tolerance of certain ethnic groups is disadvantageous to the system and the community. Unintentionally the speech and actions of such persons expose beliefs which are negative, expectations which are limiting and behaviour which is prejudicial.

RECOMMENDATIONS

61. In the hiring, placement and transfer of staff, continued care should be taken to see that the persons are familiar with the multi-ethnic composition of the community; consideration should be given to their

attitudes concerning that community and any benefits they bring to it. Only applicants sensitive to cultural diversity should be recommended for hiring;

62. The staff should reflect the multi-ethnic composition of society. Therefore, we must continue to attract, hire and promote good educators from many backgrounds.

STAFFING FOR IMMIGRANT PROGRAMS

In level 2 and 3 schools, immigrant students receive no specialized language assistance (English as a Second Language/Dialect/Upgrading). Students who have problems learning at pace with level 4 and 5 program students, require extensive English as a Second Language/Dialect/Upgrading instruction from teachers with special training in these areas.

RECOMMENDATIONS

63. English as a Second Language/Dialect/Upgrading teachers should have training appropriate to their responsibilities in either English as a Second Language or Special Education;

64. It is preferable that some members of the teaching staff for level 2 and 3 schools have elementary school teaching experience.

IN-SERVICE TRAINING

The need for programs designed to give additional information to educators about the cultural groups in the schools has been expressed by many persons concerned with education in the Borough of York. Submissions

from staff of Borough of York schools and requests for workshops, information and materials about various cultural groups have helped to identify the particular areas of concern.

A list of topics for workshops, related resource material and personnel is being prepared for use by schools to promote sensitivity to cultural pluralism and will be included in The Final Report of The Work Group on Multiculturalism.

RECOMMENDATIONS

65. Schools should be encouraged to initiate workshops in response to the needs of their staffs concerning the cultural groups in their communities;

66. Workshops should include emphasis on the similarities between cultural groups as well as the differences, with the goal of demonstrating a unity of peoples in the Canadian mosaic and their contributions to Canada.

TEACHER TRAINING

The multicultural composition of Ontario is reflected in all Borough of York schools. Those presently employed in our schools must rely upon in-service courses and workshops to assist them in operating more effectively with such a population. However, the future students of teacher training colleges should be required to study multicultural education as a part of their program.

RECOMMENDATIONS

67. The Ministry of Education, Ontario should be made aware of the necessity for the inclusion in Teacher Training College curricula of courses designed to prepare teachers for working in a multi-cultural environment.

TEACHING ENGLISH AS A SECOND LANGUAGE/DIALECT PROGRAMS

The Work Group on Multiculturalism made a submission on English as a Second Language/Dialect programs to the Board in May, 1976. This report was acted upon by the Board and the present Immigrant Services Department was established. A copy of this submission as presented to the Board follows.

VIII

TEACHING ENGLISH AS A SECOND LANGUAGE/DIALECT PROGRAMS

INTRODUCTION

The schools in the Borough of York are attempting to serve increasing numbers of immigrant children from very diverse backgrounds. The Work Group on Multiculturalism wishes to make a series of recommendations to the Board, all of which are aimed at providing increased and improved services to these children.

The ESL/ESD Sub-Group of the Work Group on Multiculturalism has collected information in every school in The Board of Education for the Borough of York, regarding the number of pupils needing and receiving ESL/ESD help. In addition, the Sub-Group is in the process of visiting every school by the end of June. The information collected in the interview with ESL/ESD teachers (and with the rest of the staff, whenever possible) supports the needs for strong program co-ordination and consultation.

The Clients

The information collected by the Work Group identifies at least 2245 day-school pupils, or 10 per cent of the total school population, who are immigrants needing ESL or ESD help. (Of these 2245, 1467 are currently getting some help; 778 are not receiving special help beyond the regular classroom.) Obviously the clientele is large.

Other prospective clients include summer school ESL/ESD pupils (257 of them in 1975); the Italian summer school program pupils (491 in 1975); night school ESL students (1101, in Fall-Winter, 1975-76); and adult daytime ESL students (184).

The Staff

Present public school ESL/ESD staff includes 35 teachers, and will increase in September 1976 to 41. Present secondary level ESL/ESD/Upgrading staff is 7. Half of the present public school staff lacks special training in ESL, or Special Education. Moreover, many of the teachers have expressed a strong need for program guidance. We have heard comments from ESL/ESD teachers like: "I need some help to know whether the kinds of teachings I do are on track, and to see what other things might be done." "I need more ideas. I feel insecure." "We would like more consultative help."

The responses from teachers to our questions support the need for increased program co-ordination, and increased assistance in developing, implementing, and evaluating programs. Local courses, Ministry-sponsored and others, are not, by themselves, a solution. Increased in-service training, stressing sound practices and varied strategies, is needed, as is strong supervision from a staff whose focus is on the immigrant student, and whose goal is to expedite his academic and social adjustment to the new culture.

Increasing the number of teachers will not by itself, solve the problems of immigrant children. Even with the increased staff for 1976/77, there is no doubt that ESL/ESD teachers need help in developing

alternative kinds of program organization and staff deployment in order to meet pupils' needs. At many schools we were told that the ESL/ESD staffs' greatest problem was the difficulty of providing adequate time and attention to the children who need help. Many teachers interviewed are seeing more pupils than is ideal. (One hundred seventy-two children who are included in the 1467 getting ESL/ESD help are seen on less than a daily basis.) The creative leadership of a strong program co-ordinator and a hard-working and flexible consultative staff is necessary to assist teachers in developing strategies to effectively circumvent the inescapable problem of numbers and to develop strong program guidelines.

ESL/ESD teachers also need the practical and moral support of a co-ordinator who will effectively develop their role. Our survey showed a need for the role of the ESL/ESD teacher to be better understood and more highly valued. One of the most important functions of a co-ordinating and consultative staff for programs for immigrants will be to help ESL/ESD teachers to gain the support they need in their schools, and to assist in making meaningful links between the ESL/ESD program and regular classroom programs.

Presently, night school ESL programs, and daytime programs for mothers and pre-school children are supervised by the Supervisor of Community Affairs. ESL and ESD programs for children are the responsibility of the English Co-ordinator and upgrading programs for West Indian immigrants have been developed by the Department of Special Services. Summer school programs for immigrant pupils are supervised by the Program and Community Affairs Department. The academic assessment of senior immigrant pupils whose placement is unclear involves the Co-ordinators of Guidance and Special Services. The Work Group feels that the needs of

immigrant children in the schools would best be served if all programs designed for these children (and, eventually, those designed for their parents) were developed and maintained by a Department of Immigrant Services, headed by a Program Co-ordinator, and involving a Consultant and a Placement Counsellor.

The Work Group feels that a single Department whose personnel have appropriate training and experience could integrate and develop all of these programs efficiently and effectively. This Department would necessarily maintain close communication with all the above-mentioned Departments. Although the Co-ordinator would be directly supervised by the Instruction Office, he/she would be linked to the Program Office as an advisor to night and summer school programs for immigrants. This Department would frequently consult the Guidance Co-ordinator on matters of placement. The new Department would consult with the English Department for assistance in advising classroom teachers on language programs for immigrant students. It would also have close and frequent contact with the Special Services Department, whenever an immigrant student was felt to have special academic or social problems. Emphasis initially would be on day-school programs, but it is to be hoped that as the day-school programs become more developed, the new Co-ordinator would take increasing responsibility for night and summer school programs for immigrants.

JOB DESCRIPTIONS

The Work Group sees the members of this Department as having the following functions.

Co-ordinator of Immigrant Services

a) Responsibility for the development of ESL, ESD and Upgrading programs for immigrant children at all levels from K-13.

b) Development of programs to help classroom teachers of ESL/ESD students.

c) Supervision of the Immigrant Services Consultant and the Placement Counsellor.

d) Assist in the selection and placement of staff.

e) Provisions of in-service training for teachers of programs for immigrants.

f) Act in an advisory capacity to summer school ESL/ESD programs and to day and evening programs for immigrant adults.

Qualifications

a) Training and experience in the teaching of English as a Second Language/Dialect.

b) Familarity with the needs of major immigrant groups, particularly as these needs relate to day-school programs.

c) A knowledge of other language and cultures is an asset.

Immigrant Services Consultant

a) Responsibility for implementation of programs developed by the Co-ordinator of Immigrant Services for immigrant children at all levels from K-13.

b) Assist classroom teachers in helping ESL/ESD students in the regular program.

c) Assist the Co-ordinator in any of his/her duties as required.

Qualifications

a) Successful classroom teaching experience in ESL/ESD/Upgrading.

b) Training in some or all of the above.

Placement Counsellor

a) Responsibility for assessment and placement of immigrant children from Grades 7-13 including evaluation of documents, academic testing when necessary, parent interviews, and placement follow-up.

b) Liaison with Department of Manpower and Immigration.

Qualifications

Successful experience as a classroom teacher and/or guidance counsellor at the senior public and/or secondary level.

RECOMMENDATIONS

It is recommended that:

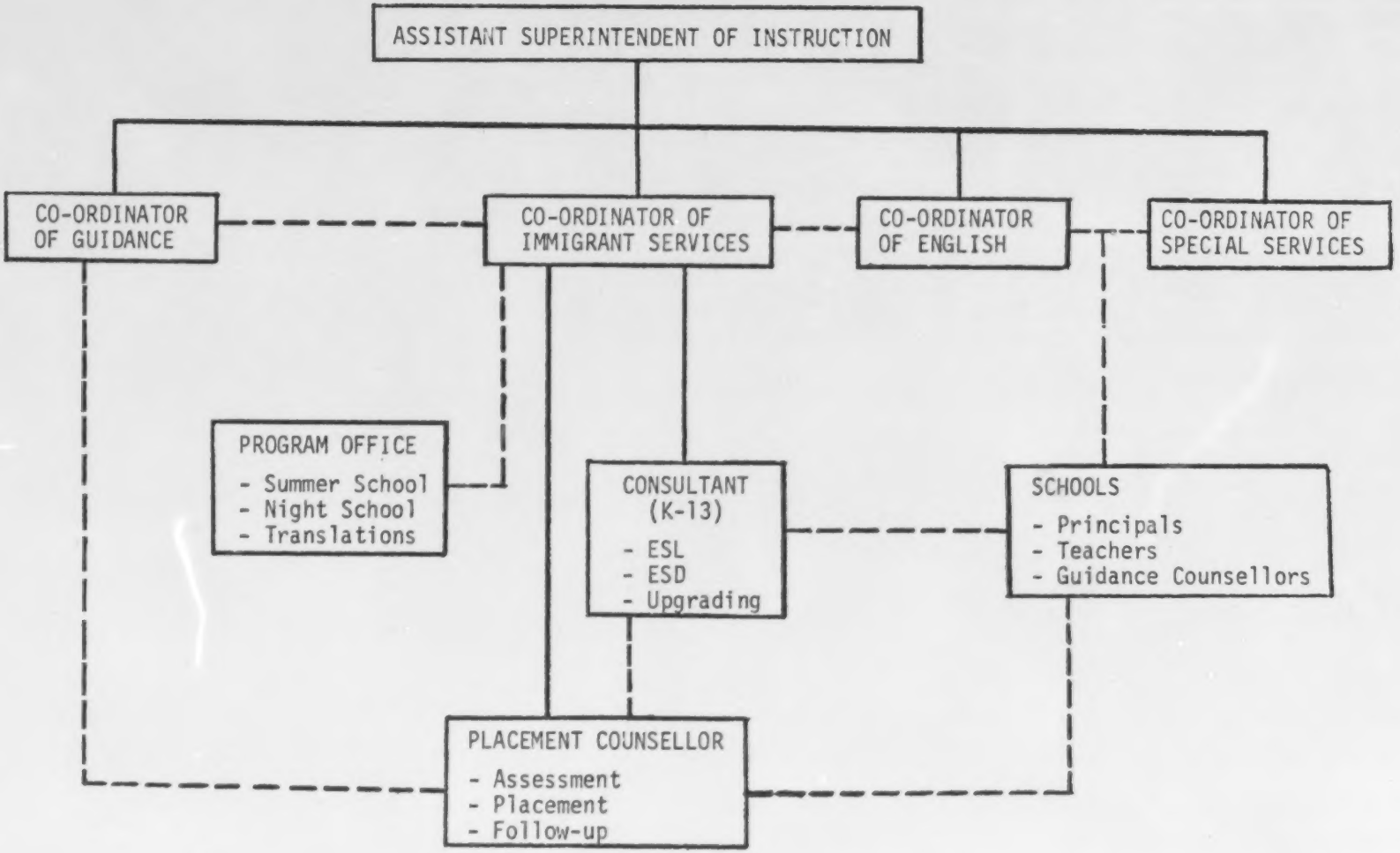
1. (a) a Co-ordinator of Immigrant Services be appointed effective September 1, 1976, this position to be advertised both within and without the system;

   (b) an Immigrant Services Consultant be appointed effective September 1, 1976, on a two-year term basis (renewable);

   (c) a Placement Counsellor be appointed effective September 1, 1976;

2. an assessment of the Department of Immigrant Services be made at the end of two years;

3. every attempt be made to place all teachers generated by the Staff Allocation Formuls for immigrant pupils in ESL/ESD and/or Upgrading Programs.


ASSISTANT SUPERINTENDENT OF INSTRUCTION
CO-ORDINATOR OF GUIDANCE
CO-ORDINATOR OF IMMIGRANT SERVICES
CO-ORDINATOR OF ENGLISH
CO-ORDINATOR OF SPECIAL SERVICES
PROGRAM OFFICE
- Summer School
- Night School
- Translations
CONSULTANT (K-13)
- ESL
- ESD
- Upgrading
SCHOOLS
- Principals
- Teachers
- Guidance Counsellors
PLACEMENT COUNSELLOR
- Assessment
- Placement
- Follow-up

VIII

ADDITIONAL SUBMISSION ON
ENGLISH AS A SECOND LANGUAGE/DIALECT PROGRAMS

There are a number of issues related to second language/dialect teaching which the Immigrant Services Department feels deserve consideration. For this reason, this Department wishes to present the following submission post facto in order to have these issues discussed.

DESCRIPTION OF EXISTING SERVICES/PROGRAMS

The Immigrant Services Department is staffed centrally by a Co-ordinator, a Consultant and a Placement Counsellor.

Goals of the Immigrant Services Department

1. To ensure that the best available teachers are hired.
2. To give teachers support who often feel isolated in that they are not part of a "regular" grade or program.
3. To improve the overall quality of language teaching and the orientation of immigrant students.
4. To ensure that students are placed at an appropriate level.
5. To develop appreciation and awareness of the multicultural mosaic of the Borough of York.
6. To provide upgrading programs to help immigrant students overcome academic deficits in such areas as literacy and mathematics.

During the 1976 - 77 academic year, Immigrant Services teachers have been assigned as follows:

Junior Public Schools	30.5 teachers
Senior Public Schools	10.5 "
Secondary Schools	9.5 "

These teachers are assigned to schools according to identified needs.

They may work with students:

> who have recently arrived in Canada from non-English speaking backgrounds, or who have been born in Canada of immigrant parents who do not speak English at home (E.S.L.);
>
> who speak another dialect of English, for example, from the West Indies or India (E.S.D.);
>
> who arrive with an academic deficit in the areas of literacy and Mathematics (Upgrading);

Goals for Teachers of Immigrant Students

1. To promote confidence in the students in their new surroundings.
2. To meet each student's individual language or academic needs.
3. To upgrade literacy and mathematical skills of students who arrive with deficits in these areas.
4. To preserve pride in the students' culture and language/dialect and to assist students in understanding the complexities of our culture without threatening their own.
5. To provide opportunities for relaxed language experience.
6. To provide knowledge of school, community, city, country.
7. To develop relationships within the class and the school.
8. To integrate students in school programs.
9. To promote staff/student awareness and acceptance of immigrant students.

The Role of the Immigrant Services Teacher

The teaching of a second language or dialect may appear to be relegated to secondary importance in a day's work of an Immigrant Services teacher. The teacher is a very important figure in the lives of immigrant students and is the first representative of the host country who is genuinely interested in the newly-arrived student and who is willing to try to meet the student's needs.

Optimum language learning takes place when the learner feels comfortable and secure. This security is achieved partially when the student has had the myriad questions about his/her new surroundings answered. Orientation, therefore, is a large part of the program during the first few months the student is in the school. Orientation is a natural vehicle for study of the second language or dialect, and therefore would be an integral, not separate, part of the program.

Along with orientation, the provision of a supportive environment is a significant factor in contributing to the sense of well-being in the new student. The teacher should see the classroom through the eyes of the students: a place to let off steam, to get away from the nerve-racking strain of trying to make sense of activity "outside" in the school, a place in which they see an endorsement of themselves and their culture at a time in their lives when their own identity is being challenged. The Immigrant Services teacher is also an interpreter of the students' second culture and attempts to make our customs and behaviour intelligible and non-threatening to new arrivals. Considered to be a model of Canadian culture, the teacher is keenly observed by the students, as they struggle to understand the

indefinable nuances that comprise the difference between us and them.

A good part of the Immigrant Services teacher's energies are expended in acting as a liaison between his/her charges and the rest of the school. To attain the objective of involving the students as much as possible in school programs and activities, the teacher must constantly be seeing colleagues to arrange for participation in subject activities, to provide for alternative activities, to assist in evaluation and to help the grade or subject teacher in giving special help to the immigrant students handicapped by either language or dialect, or lack of content background.

In addition, the teacher must seek ways of promoting interaction between the host students and the immigrant students. From such opportunities come understanding and acceptance.

In a larger sense, in order to promote acceptance of immigrant students, the teacher must become a catalyst for the sensitizing of the school community - staff and students - to the benefits and responsibilities of a multicultural society.

The Upgrading Teacher

Students who arrive with gaps in their previous education are doubly penalized. As well as having to overcome the communication handicap and to orient themselves to the new surroundings, these students must struggle to catch up to their peers in content areas such as mathematics and literacy skills. The frustration which builds up often causes these students to lose confidence in themselves and to develop a negative self image.

It takes a patient, understanding teacher to work with these students through exercises and drills which usually are the work of students three,

four or more years their juniors.

Just as challenging is the task of gaining acceptance for these students in the eyes of their Canadian peers and teachers.

HOW LANGUAGE IS LEARNED

It may seem that the goal of teaching a second language or dialect has been lost in these broader concerns of the Immigrant Services teacher. However, language teaching is inseparable from these objectives, and this fact underlines the basic tenet of language teaching in The Board of Education for the Borough of York; that language is not learned in a vacuum. From this statement a number of criteria can be derived which help to shape the type of language teaching classes:

1. The English to be learned is largely dictated by the students' needs.

Automatically, a structured grammar-based approach to language learning is ruled out. Rather than the teacher preparing a lesson on the Present Tense, for example, he/she instead structures his/her lesson around some aspect of his/her student's activities or concerns. Moreover, pressures or anxieties may at times preclude language learning completely.

2. Language lessons are as individualized as possible within the limits of the teacher's ability to provide for each student.

Individualization is unavoidable for several reasons. Students arrive with varying amounts of English and they acquire the second language or dialect at varying rates. Timetabling factors often make uniform classes

with the Immigrant Services teacher impossible. Most important of all, each student's language needs and priorities are unique to him or her.

3. Immigrant students will learn much more of the new language or dialect outside the English as a Second Language/Dialect classroom than in it.

The student is bombarded with language during his/her waking hours from the radio, T.V., signs, casual overheard conversations, interaction with peers as well as formal class language. The Immigrant Services teacher can capitalize on this profusion rather than deny its existence and serve up instead a bland controlled language lesson. The task, then, is one of bringing order and sense rather than supplying the raw material.

4. Language is acquired most effectively when a student feels accepted and is motivated.

The teacher can do much to make the student feel at home, but his/her influence in motivating the student can be offset by other factors. If the student doesn't perceive the particular activity as relevant, he/she won't be as inclined to work at it. Occasionally a student's reluctance to learn the new language or dialect is linked to his/her unhappiness at being forced to come to Canada against his/her wishes.

5. The teacher must accommodate his/her teaching approach to the student's learning style.

Rote learning is not stressed in most schools, but many immigrant students have developed a high degree of efficiency in this method. We can capitalize on this expertise while at the same time assisting the student to acquire other learning strategies such as problem-solving or research-oriented approaches.

6. Students prize fluency over correctness.

The initial reason for acquiring a second language or dialect is to meet the student's personal and social needs. The degree of correctness to be attained is governed largely by the student's perception of its importance. Having mastered enough language to get by, some students shy away from the difficult task of replacing ingrained, non-standard patterns with correct forms.

7. Students use language creatively.

Second language learners demonstrate great creativity in making their limited language meet their complex needs. Teachers should give credit for this inventiveness while at the same time endeavouring to supply more acceptable forms.

This list is by no means exhaustive or prescriptive, but a teacher who keeps these criteria in mind will have gone a long way towards meeting the goals of the language program.

ROLE OF SCHOOL STAFFS

There is a tendency for teachers and administrators to assume that immigrant students are to be kept isolated away with the Immigrant Services teacher until they are capable of following courses along with their English-speaking peers. This places an added burden on the Immigrant Services teacher, and is unfair to the students who are thereby cut off from one of the most important language learning sources - the regular classroom.

RECOMMENDATIONS

68. The Immigrant Services Department should continue to hold monthly inservice meetings;

69. Teachers in the Immigrant Services Department should develop guidelines to improve the quality and consistency of the programs across the Borough;

70. The Placement Counsellor should assist Guidance Counsellors and school principals with the proper placement of immigrant students;

71. The Placement Counsellor should follow up the placement of the students to ensure that the initial placement was appropriate;

72. The Placement Counsellor should keep informed of developments in the field of placement and develop a liaison with his counterparts in other educational jurisdictions;

73. The Immigrant Services Department should respond to requests and initiate programs for the development of multiculturalism in the Borough of York, specifically to increase the level of awareness in school staffs and to assist teachers in handling racial incidents;

74. All teachers placed in Immigrant Services Department programs should be recommended by the Co-ordinator of Immigrant Services and that such teachers be required to take Ministry of Education, Ontario or other appropriate courses as recommended by the Co-ordinator;

75. English as a Second Language/Dialect/Upgrading students should be identified in every school and appropriate programs be implemented to meet their needs;

76. Immigrant Services teachers and Guidance personnel should set up a procedure to ensure that immigrant students moving from junior to senior public school and from senior public school to secondary school be ensured continuity of programming and any information concerning the student should be relayed to the persons concerned at the receiving school;

77. At the secondary and senior public level, subject teachers should allow immigrant students to attend their courses during the year on an audit basis;

78. Senior public and secondary students should be allowed to enter courses during the year upon their willingness to sit for final examinations;

79. All schools should make an effort to include immigrant students in such activities as sports, clubs, field trips, etc.;

80. Schools should evolve a "buddy" system between immigrant students and Canadian-born students to help foster mutual understanding;

81. Teachers should capitalize on the background of immigrant students for course content;

82. Subject teachers at the senior public and secondary school levels should undertake the responsibility of providing assistance in their subject areas to those immigrant students who require it;

83. English as a Second Language/Dialect/Upgrading programs should include assisting students with regular class subjects (especially mathematics), where possible;

84. English as a Second Language/Dialect/Upgrading teachers should assist students in the development of all areas of language, i.e. understanding, speaking, reading and writing, until they are able to operate independently.

PROGRAM FOR IMPLEMENTATION

A program for implementation will be included in the Final Report of the Work Group on Multiculturalism which is scheduled to be presented to the Board in June, 1977. It is hoped that the Community Meetings to be held during February and March, 1977, will serve to enrich the proposal to be made by the Work Group regarding the implementation of the recommendations contained in this report.

APPENDIX A

SUBMISSIONS RECEIVED BY THE WORK GROUP ON MULTICULTURALISM

Fred Hall - Principal, Runnymede Collegiate Institute
Myron Spolsky - Ukrainian Canadian Students' Union
Alberto DiGiovanni
Rocco Mastrangelo - Comitato Scolastico Italiano
Stan Pearl - L'Amoreaux Collegiate Institute, Scarborough, Ontario
Rev. Roland de Corneille - The League for Human Rights
Sandra Wolfe - The League for Human Rights
Gary Strang - Teacher, Lambton Park Junior Public School
The Staff of George Syme Junior Public School
Ena Paul and Myrna Levy - Teachers, Memorial Junior Public School
Philippe LeBlanc - Ministry of Culture and Recreation, Ontario
Charles Beer - Ministry of Culture and Recreation, Ontario
Marek Brodski - Ministry of Culture and Recreation, Ontario
George Cromb - Secretary of State, Government of Canada
Barbara Thomas - Cross Cultural Communication Centre
Fran Endicott - Ontario Institute for Studies in Education, Third World Studies
Nicki Hartrell - Teacher, Fairbank Senior Public School
Anna Rothman - Teacher, Dennis Avenue Junior Public School
Caroline DiGiovanni - St. Matthews Development Project
Robert Irwin - Guidance Chairman, Arlington Senior Public School
The Staff of D. B. Hood Junior Public School
Catherine Michalski - Ministry of Education, Ontario, Committee on Multiculturalism
Lucy DiGiovanni - Teacher, C. E. Webster Junior Public School
Canadian Society of Muslims
South Asians for Equality (SAFE)

The following school and community organizations

Bala Avenue Junior Public School
C. R. Marchant Senior Public School
F. H. Miller Junior Public School
George Syme Junior Public School
George Harvey Secondary School
Kane Senior Public School
Keelesdale Junior Public School
Rawlinson Junior Public School
Silverthorn Junior Public School
Weston Memorial Junior Public School

Additional Consultations

- Meetings with school staffs regarding English as a Second Language programs
- Survey of Parents of Grade Eight Children on Issues Related to Multiculturalism and the Schools
- Study of approximately 30 briefs submitted to The Board of Education for the City of Toronto Work Group on Multicultural Programs

APPENDIX B

THE BOARD OF EDUCATION FOR THE BOROUGH OF YORK

WORK GROUP ON MULTICULTURALISM

AN ISSUE PAPER

ON MULTICULTURAL EDUCATION

28th November, 1975
JW/aw

INTRODUCTION

This paper is not intended to identify all the issues that merit consideration by the Work Group on Multiculturalism. In fact, it may be that some issues will only surface during the course of this investigation. Rather, the major purpose of this paper is to set forth the general issues which seem to surround the relationship of the school system and the ethnic communities in the Borough of York. Indeed, they represent only the beginning of a broad inquiry into the entire matter of providing an equal opportunity for students to have the most meaningful educational experience possible.

MULTICULTURAL EDUCATION

Multicultural education is education which values the presence of many cultures. The term cultural pluralism is commonly used to describe a multicultural community. It rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children through programs rooted to the preservation and extension of other cultures. Multicultural education recognizes cultural diversity as a fact of life in Canadian society and affirms that this cultural diversity is a valuable resource that should be preserved and extended. To endorse cultural pluralism is to understand and appreciate the differences that exist among the Borough's citizens. It is to see these differences as a positive force in the continuing development of a society which professes a wholesome respect for the intrinsic worth of every individual. Multicultural Education does not consider integration or segregation as ultimate goals. The positive elements of a culturally pluralistic society

will be realized if there is a healthy interaction among the diverse groups which comprise the Borough's citizenry. To accept cultural pluralism is to recognize that no group lives in a vacuum - that each group exists as part of an inter-related whole. Schools must ensure that all students are assisted in developing skills which enable them to function effectively in the society.

An atmosphere must be provided where all students are helped to understand that being different connotes neither superiority nor inferiority; where students of various social and ethnic backgrounds may learn freely from one another; where different minority students understand who they are, where they are going and how they can make their contribution to the society in which they live.

Multicultural education reaches beyond awareness and understanding of cultural differences. More important that the acceptance and support of these differences is the recognition of the right of these different cultures to exist, and recognition of their contribution in enriching the existence of others. There is a growing consciousness that revolutionary action needs to be taken to make school experience meaningful for students whose cultural backgrounds differ from those of the so called mainstream students. In seeking to realize this ambitious end as it relates to the Borough of York, there are several areas which present themselves as being worthy of in-depth investigation. These include:

1. Teaching English as a Second Language and English as a Second Dialect
2. Eliminating stereotyping and discrimination
3. Staffing and preparing teachers to work with students from differing cultures
4. Establishing a climate in which students, parents, teachers and

principals accept, appreciate and learn from each other

5. Cultural Identity - The Retention of Language and Culture
6. Curriculum Content
7. Orientation and Placement of Immigrant children
8. The Federal Government goal of Bilingualism as it relates to the matter of multiculturalism
9. Relationship of the schools to minority groups

1. TEACHING ENGLISH AS A SECOND LANGUAGE

Probably the most immediate and most easily comprehensive manifestation of cultural difference is language. It is important to address the question of differences between the language of the school and the language of the home. What is not negotiable at all for any student is that speaking English in the school is imperative. In view of these facts the following questions should be considered:

a) How can we ensure that students who need instruction in E.S.L. and E.S.D. are accurately identified, and once identified are given assistance for as long as is necessary?

b) With an increasing E.S.L. or E.S.D. population which needs E.S.L. and E.S.D. instruction, how can we ensure adequate professional development for all teachers in order to help them accommodate the diversity of backgrounds for which their original training and experience to date has not prepared them?

c) How can we bring about a much greater degree of involvement on the part of the parents of these students in their children's education?

2. STEREOTYPING AND DISCRIMINATION

In the course of his education a student acquires more than skills and knowledge. He also finds and continues to modify his image of himself, and he shapes his attitudes towards other persons, races and cultures. School experience is not the sole force that shapes self-images and attitudes toward others. However, in the measure that school does exert this influence, it is essential that the materials it provides foster in the student not only a self-image deeply rooted in a sense of personal dignity, but also the development of attitudes grounded in respect for an understanding of the diversity of Canadian society. Specifically do educational materials, and the educational system at large, suffer from the following deficiences?

a) Representation of minority groups which is demeaning, insensitive, or unflattering to the culture

b) Biased commentaries which gloss over or flatly ignore the contributions of minority groups

3. STAFFING AND PREPARING TEACHERS TO WORK WITH STUDENTS FROM DIFFERENT CULTUR

According to George Bancroft, professor at the Ontario Institue for Studies in Education, the overriding question that emerges in a multi-cultural community is: To what extent are we producing teachers to cope with this new social situation? This question can be rephrased into several more specific questions.

a) How aware - and if aware, how knowledgeable - are teachers of the existence, the make-up, and the complexity of any one or more of the sub-cultural groups from which their students come?

b) Ethnocentricity is the attitude one develops as a result of a belief in the superiority of one's ethnic group or one's ethnic culture. Are Canadian teachers ethnocentric?

c) What in-service programs are provided for teaching in a multi-cultural community?

d) Should employment and staffing policies reflect the multicultural mosaic of the community, i.e. should we be actively recruiting personnel who themselves are memebers of minority groups?

4. ESTABLISHING A CLIMATE IN WHICH STUDENTS, PARENTS, TEACHERS AND PRINCIPALS ACCEPT, APPRECIATE AND LEARN FROM EACH OTHER

a) What is presently being done to foster such a climate?

b) What orientation process is provided for the immigrant student and his family?

c) What limits or prevents the integration of the immigrant student into the school system?

d) Given that these tensions do exist, what should be done to create an improved climate with reduced tension?

5. CULTURAL IDENTITY - THE RETENTION OF LANGUAGE AND CULTURE

a) Is it the inherent right of the extra Anglo-Canadian population to maintain and cherish their original cultural heritage and language in Canada?

b) Is the school system responsible for becoming actively involved in the maintenance of original culture and language? If so, by what methods and to what degree?

6. CURRICULUM CONTENT

The fundamental need of every individual is acceptance of self.

Learning to like one's self also involves seeing self in the school curriculum. In considering the matter of curriculum, we must distinguish between Curriculum Form and Curriculum Substance. Curriculum Form refers to the teaching methods and styles of delivery, while Curriculum Substance is the body of subject knowledge. It is in the area of Curriculum Substance that we have generally maintained a monocultural curriculum. The initial step in developing curriculum is the creating of a knowledge base. This knowledge base must correct that which has been omitted and that which has been misconstrued. If in fact we wish to develop a multicultural curriculum, the basic principle involved is a recognition and respect for diversity. The development of a multicultural curriculum should thus be a result of inquiry into the following questions

a) Should learners be taught through a diversified cultural pluralistic approach?

b) Should minorities be included in the curricula? If so, how?

c) Given that a) and b) are answered in the affirmative, what changes are necessary to accommodate these objectives?

7. ORIENTATION AND PLACEMENT OF IMMIGRANT CHILDREN

a) Assuming that the immigrant student encounters a transitional experience resulting in cultural shock, what degree of system sensitivity is provided, or needed to alleviate these tensions and provide for a comfortable integration experience?

b) To accommodate the differences found in minority groups of varying cultures, how adequate are the following services?

i) placement procedures

ii) testing resources

iii) guidance programs

iv) integration assistance

v) upgrading programs

8. THE FEDERAL GOVERNMENT GOAL OF BILINGUALISM

a) Is bilingualism law?

b) If so, what implications does this have for the development of multicultural education?

c) What is the Federal Government's funding policy in assisting multiculturalism?

9. RELATIONSHIP OF THE SCHOOLS TO MINORITY GROUPS

a) What provision is made for the community groups and the schools to exchange information with regards to goals and expectations?

b) What provision is made for schools to familiarize newcomers with the operations of the school system in the Borough of York?

c) What is the extent of community-school relations in a multicultural community?

CONCLUSION

The conclusions about these issues can only come as a result of subjecting them to inquiry. These issues and concerns are by no means definitive or exhaustive. Rather, this paper merely represents a beginning to an end that can only be reached through consultation and inquiry with as many groups and individuals who have an interest in the overriding issue of education in the Borough of York.

APPENDIX C

ASSESSMENT PROCEDURES FOR THE PLACEMENT OF WEST INDIAN STUDENTS

a) a combination of formal and informal testing is done

- Formal testing includes the use of oral and written tests. This allows for some distinction to be made between language comprehension and language accommodation problems and achievement deficits.
- Tests which are standardized with regard to performance within a specified time limit are used in two ways: as a timed test and as a power test. The tester marks what the student has done within the time limit, then gives him all the time he requires to complete what he can. This adds another dimension - what the student can do without the time pressure;

b) be prepared to rephrase the questions - even on standardized tests. First read it as it is written or present it as the instructions direct. Only if you perceive the student is having difficulty understanding what you said or what you want him to do, rephrase it. BE CERTAIN THAT YOUR ALTERED INSTRUCTIONS USE LESS COMPLEX STRUCTURE AND MORE COMMON VOCABULARY. If he continues to misunderstand, some judgement must be used to decide if: 1) he does not know the answer to the question, 2) he does not know what he is to do with the answer, 3) he does not understand the question. You may have to rephrase the question again. DON'T BE TOO QUICK TO ASSESS SILENCE AS IGNORANCE;

c) Try not to use tests requiring oral reading of paragraphs. You may have difficulties in assessment. Pupils frequently read in

dialect what they understand in English. If you're unable to understand if their substitutions retain the meaning of the paragraph, your assessment will be unreliable;

d) General and relatively short performance testing in the language and the mathematics areas are acceptable tools for gaining enough testing information for placement. However, further diagnostic testing in specific areas should be done, using a test or tests that have several questions on each topic. This larger sampling should and usually does include a greater variety of problems with which the student must deal;

e) Informal testing is very important and very relevant; the absence of the test usually results in a reduction in student anxiety and allows for a greater range of topics;

f) Encourage the student to talk. THIS IS OFTEN DIFFICULT. Talk about something non-threatening (not his new school, home, country or comparisons)and talk about something in which he is interested. Ask questions that require more than a one word answer. Don't speak above him, but don't alter your sentence structure or vocabulary unless and until it is absolutely necessary. IF ALTERATIONS MUST BE MADE, FIRST SIMPLIFY YOUR VOCABULARY:

Observe:

1) his speech patterns
2) his accommodation to your way of speaking to make himself understood
3) his ability to understand you
4) his willingness to state his opinions, make suggestions, or volunteer information

5) his ability to discuss rather than just respond to your questions

All the students will make some accommodation, the questions are how much and how well.

g) analyze the test, then analyze the student's performance on the test. Sometimes you'll have to work backwards.

PARENT AND STUDENT INTERVIEWS

a) The pre-placement interview should include the parents and the student and should be conducted in their home if desirable to the parents. This setting is much less formal and forbidding, and seems to encourage freer questioning and discussion by the parents and student;

b) Discuss his school progress and the subjects he took in his former school. Try to get some idea of subject content in language and mathematics. Try to get some idea of what he wants to study and the length of time he is willing or can afford to spend in school. (i.e. Are finances a problem? Does he have the willing help of his parent(s)?);

c) Don't let your estimation of their financial ability limit your suggestions. Let it guide you rather to suggest ways of continuing post-graduation education which may allow work time;

d) Describe to them all the programs available. Then outline the ones which seem like reasonable placement for this pupil in consideration of his results in testing, formal and informal, his occupational interests, and attitude;

e) Don't be too influenced by Canadian age-grade relationships. Seventeen year olds are frequently very willing to begin in grade nine, if such is necessary. Fifteen year olds may prefer to be in grade eight, if that is their achievement level. BE FLEXIBLE;

f) Allow them to make a guided selection, but don't tell them what to do. If they <u>insist</u> upon trying a placement which you consider unsuitable, point this out to them, but allow it. EVERYONE HAS THE RIGHT TO TRY.

APPENDIX D

QUESTIONNAIRE FOR SURVEY OF PARENTS OF GRADE 8 CHILDREN ON ISSUES RELATED TO MULTICULTURALISM AND THE SCHOOLS

Date _____

Senior School _____ (of child)

How many people participated in answering these questions? _____

Who were they? _____ (father, mother, daughter, son, grandmother etc.)

Language of interview _____ (interviewer will establish by telephone when appointment is made)

---

1. May I ask you where you were born? _____

   If outside Canada, ask: When did you come to Canada? _____

2. Where was your son/daughter born? _____

3. What is the first language you learned to speak? _____

4. What culture or ethnic group do you consider yourself part of?

   _____

5. Would you say that you feel mostly Canadian or mostly _____

   (interviewer names country of birth and/or first language)

   Canadian _____ Other (specify) _____

6. What language do you usually speak at home? _____

ASK ONLY IF RESPONDENT'S FIRST LANGUAGE IS NOT ENGLISH OR FRENCH

7. Do you feel that your child's retention of your first language is:

very important _____ important _____ not important _____

8.(a) Do you feel that your child's retention of your first culture is

very important _____ important _____ not important _____

(b) If you think it is important, what things would you emphasize?

	Very Important	Important	Not Important
Art and Music			
Technical achievements			
Cuisine			
Customs			
Traditions			
History and Geography			
Literature and folklore (stories, tales etc.)			
Others			

9. I would prefer my child to be taught

a) in his native tongue from the beginning _____

b) in English from the beginning _____

10.(a) Do you think your native language should be taught in school?

Yes _____ No _____

(If no, go to next section.)

(b) If so, who should be responsible for the course?

the parents _____ The Board of Education _____

community groups or organizations _____

(Interviewer: "Board" means Board is in charge of funding, teacher-hiring and program; "parents" or "groups" means They themselves supply everything except the room.)

11. If your first language were taught at school, should it be taught

during regular school hours _____

(Interviewer: This involves either lengthening the school day or eliminating some other part of the curriculum.)

after school _____

summer school _____

12. If your first language were offered, should it begin in

junior elementary _____ school?

senior elementary _____

secondary _____

ASK ONLY IF CHILD WAS BORN OUTSIDE CANADA.

13. What grade did your child complete in your native country? _____

14. What grade was he/she placed in on arrival here? _____

15. Were you satisfied with this initial placement of your child?

(placement = grade/year he/she was put in)

Yes _____ No _____

ASK ONLY IF FIRST LANGUAGE IS ENGLISH OR FRENCH.

16. In areas where there is a predominance of a particular language group, should their language be offered as an optional subject in the schools, in addition to English and French?

(interviewer: Be sure parent understands it is only if parent wishes his child to be in program)

Yes _____ No _____

Could you expand on your answer?

_____

_____

_____

17. Choose the one of the two statements which follows which best describes your feelings:

(a) I think children should be taught in school about all the people who have built Canada and about their native customs, cultures, and homelands.

(b) I think children should be taught in school about the two founding nations of Canada - the British and the French - and that's enough.

18. Would you be willing to give some of your time and/or pertinent resource materials (like photographs, books and artifacts) in order to ensure a fine curriculum content?

Yes _____ No _____

19. Would you, as a _____(interviewer says Ukrainian, Italian, etc., as appropriate), be willing to assist personally in the development of a Multiculturalism Program in the school?

Yes _____ No _____

20. Is it important to you that there be more information in the school curriculum about your native

	Yes	No
(a) Literature, folklore, (stories, tales)		
(b) art and music		
(c) cuisine		
(d) customs		
(e) history and geography		
(f) technical achievements		
(g) other (specify:)		

21. Do you think racial tensions exist in the schools?

Yes _____ No _____

If so, what could be done to create an improved relationship among children that will reduce these tensions?

_____

_____

_____

22. I would visit the school more often if:

(a) language were not a problem
(b) I could visit classrooms during the day
(c) adult programs were offered during the day
(d) my work did not interfere
(e) child care were provided at the school
(f) I could work as a parent volunteer
(g) I could take part in School Consultative Committee or parent-teacher organization activity
(h) I felt more welcome
(i) Other (specify) _____

23. Students who attend our schools for the first time are made to feel part of the school very quickly.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

24. I know enough about what is going on in my child's school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

25. I have found out about what goes on in my child's school through:

(a) my children
(b) principal and teachers
(c) school newsletter
(d) other parents in this community
(e) School Consultative Committees or parent-teacher organizations
(f) Board of Education communications
(g) Other (specify)

26. When I took my child to the school in my community for the first time, I felt I was welcome and received adequate information about the school.

Strongly Agree _____ Agree _____ Disagree _____ Strongly Disagree _____

Guide to Interviewer: The interviewer will pursue this further by asking: "Could you expand on that?" "What would you like to have seen happen?".

_____

_____

_____

27. What do you think are the most important things children should learn about Canadian culture?

_____

(Interviewer: Be certain they understand culture with a small c.)

28. (a) Do you feel that your child is discriminated against in his/her school?

YES _____ NO _____

(b) If so, in what way? _____

_____

_____

BY TEACHERS' ATTITUDES _____ BY TEACHERS' COMMENTS _____

BY PRINCIPAL'S ATTITUDES _____ BY PRINCIPAL'S COMMENTS _____

BY OTHER PUPILS' ATTITUDES _____ BY OTHER PUPILS' COMMENTS _____

BY TEXTBOOKS AND OTHER MATERIALS _____

OTHER (SPECIFY) _____

_____

_____

29. (a) Does your child feel that he/she is discriminated against in his/her school?

YES._____ NO _____

(b) If so, in what way? _____

_____

_____

BY TEACHERS' ATTITUDES _____ BY TEACHERS' COMMENTS _____

BY PRINCIPAL'S ATTITUDES _____ BY PRINCIPAL'S COMMENTS _____

BY OTHER PUPILS' ATTITUDES _____ BY OTHER PUPILS' COMMENTS _____

BY TEXTBOOKS AND OTHER MATERIALS _____

OTHER (SPECIFY) _____

_____

_____

30. (a) Does your child feel free to participate in recreational activity (in which he/she is interested) at school?

YES _____ NO _____

(b) If not, is it because he/she:

IS NOT FAMILIAR WITH THE ACTIVITY? _____

IS FEARFUL OF BEING RIDICULED? _____

HAS OTHER RESPONSIBILITIES OUTSIDE OF THE SCHOOL WHICH PROHIBIT HIM/ HER FROM STAYING ON AFTER SCHOOL? _____

DOES NOT HAVE CLOSE FRIENDS HE/SHE CAN PARTICIPATE WITH? _____

OTHER (SPECIFY) _____

_____

31. (a) Was your child apprehensive about entering his/her present school?

YES _____ NO _____

(b) If so, for what reasons?

_____

_____

_____

32. (a) Does your child leave his/her regular classroom for special English classes?

YES _____ NO _____

(b) If so, how does he/she feel about this?

_____

_____

_____

33. (a) Do you feel that cultural stereotyping exists in the school? (Interviewer: Give example, i.e. All Italians like to sing opera music)

YES _____ NO _____

(b) If so, in what way is it expressed?

IN BOOKS, FILMS, PICTURES AND OTHER INSTRUCTIONAL MATERIAL _____

IN SONGS AND GAMES _____

IN ATTITUDES AND/OR COMMENTS OF TEACHERS _____

IN ATTITUDES AND/OR COMMENTS OF OTHER STUDENTS _____

IN CURRICULUM CONTENT _____

OTHER (SPECIFY) _____

_____

_____

34. From the point of view of your own native culture, what stereotypes have harmful effects on the positive development of your child?

_____

_____

_____

35. (a) Do you feel that teachers have differing expectations for different cultural groups?

YES _____ NO _____

(b) If so, do you feel teachers have certain expectations of your own cultural group?

YES _____ NO _____

If yes, what are they?

_____

_____

_____

36. What, in your opinion, should be done in the schools to help children appreciate the many cultural groups which are part of Canada?

_____

_____

_____

37. What career would you like your child to have?

_____

38. Do you think he is likely to achieve this?

_____

APPENDIX E.

THE BOARD OF EDUCATION FOR THE BOROUGH OF YORK

SURVEY OF PARENTS OF GRADE EIGHT CHILDREN

ON ISSUES RELATED TO MULTICULTURALISM AND THE SCHOOLS

Spring 1976

METHOD

A survey of parental opinion on and attitudes to multiculturalism and related issues in education was launched in March, 1976, at the direction of the Work Group on Multiculturalism. The questionnaire, to be administered by experienced interviewers, was prepared by members of the Work Group, with the assistance of the Research Consultant.

The decision was made to interview a random 10% sample of parents of grade eight children. To do this, a numbered, alphabetical list was prepared, listing all grade eight children, by school, and a 10% sample was drawn from each list, using a table of random numbers.

Parents chosen were contacted by telephone. The purpose of the survey was briefly described and an appointment made. When a parent indicated an unwillingness or inability to co-operate, an alternative name was randomly drawn.

Our subject pool consisted of 150 names, or 10% of the 1500 pupils in grade eight. Our final interview sample contained only 119 persons or about 8% of 1500.* It was decided to terminate interviewing in May, as the interviewers had other commitments, and the school year was drawing to a close. Difficulties with both interviewers (illness, more permanent job opportunities, etc.) and interviewees (cancelling appointments, or not being available at agreed-upon time) slowed down the pace of the survey considerably.

While the sample is somewhat smaller than planned, its randomness is in little doubt. It is possible that some persons who dislike the idea of multiculturalism may have declined to participate; but in fact that word was not used in the telephone contact, which was deliberately brief and non-specific.** There was no indication of a differential refusal rate per interviewer. Three interviewers were used. One, who did only 15 interviews (because family illness intervened), has a strong Italian accent. She interviewed only Italian-surnamed parents. Two of her contacts declined to be

* The response rate by school was:

Arlington	-	8%
Fairbank	-	8%
Humbercrest	-	7%
Kane	-	10%
C. R. Marchant	-	8%
Rockcliffe	-	7.5%

** See Appendix for telephone message used.

interviewed, and substitutions were made. A second interviewer, a Canadian who is bilingual in English and Italian, completed 43 interviews. He encountered eight refusals. The third interviewer, a recent immigrant from Jamaica, also encountered eight refusals. In addition, three persons who agreed to be interviewed by her were not at home at the appointed time. While it is possible that some people might react negatively to her obviously Caribbean accent, the refusal rate was no higher for her than for the other interviewers.

In summary, while it is possible that the approximately 25 persons who refused to be interviewed or neglected to show up for their interviews represent a biased group, it seems doubtful. Rather, they are best characterized as people who had other commitments (work, hospital visits to sick relatives, etc.) or who are relatively less participating as citizens. The refusal rate did not appear to be higher among non-English speaking people. (Telephone contacts and interviews were made in Italian and English. In the single case where neither language sufficed, a son served as interpreter for his Greek-speaking parents.)

SAMPLE

Of the 119 families interviewed, 83, or 70%, were interviewed in English, and 36, or 30%, in Italian. Although 81 families chose to be interviewed in English, (the option of a translator was always offered), only 63 of those families were born in English-speaking countries. The breakdown by birthplace is as follows:

BIRTHPLACE OF PARENTS

English-Speaking Countries: 63 Families	Canada	42 families	36% of sample	53% of sample
	England	4 families	3% of sample	
	U.S., Australia	1 family	1% of sample	
	West Indies	16 families	14% of sample	
	Italy	36 families	31% of sample	
	Other Europe (Eastern Europe: 9; Mediterranean: 7; Germany: 3)	19 families	16% of sample	
	Asia	0		
	Other	0		

When asked for the first language they learned to speak 63 parents indicated English - the same as the number born in English-speaking countries.

We can compare our data on birthplace to two other sources: the 1971 census, and a survey done in 1975 of the population of the same six senior schools from which our parent sample was drawn. (England, U.S. and Australia are omitted because the numbers are so small. Consequently, totals do not add up to 100%.)

TABLE 1

BIRTHPLACE OF HEAD OF FAMILY

	CANADA	ITALY	OTHER EUROPE	WEST INDIES
Multiculturalism Survey, 1976	36%	31%	16%	14%
Senior School Survey, 1975	31	29	15+	12
Canada Census 1971	53	19	13	4

Our figures are very close to the 1975 senior school survey, as one would expect. Both sets of figures differ considerably from those collected in 1971. The increase in West Indian immigrants is probably based mainly on international migration, while the changes in Canadian and Italian-born are likely based mostly on migration internal to Metropolitan Toronto. Table 2 shows the birthplace of family head by school.

TABLE 2

BIRTHPLACE OF HEAD OF FAMILY, BY SCHOOL

BIRTHPLACE	SCHOOL 1	SCHOOL 2	SCHOOL 3	SCHOOL 4	SCHOOL 5	SCHOOL 6
Canada	44%	63%	43%	25%	12%	21%
Italy	20	11	43	13	47	38
Other Europe	24	11	5	50	6	17
West Indies	8	16	5	0	24	21

Table 3 indicates the year of arrival in Canada of the immigrants in our sample. Most of the West Indians have arrived in the last 10 years, while most of the Europeans have been here a decade to a decade and a half longer.

TABLE 3

YEAR OF ARRIVAL OF PARENTS IN CANADA

YEAR	TOTAL IMMIGRANTS	WEST INDIANS	ITALIAN	OTHER EUROPEANS
1975-76	9%	6%	3%	5%
1974	0	0	0	0
1971-73	10	44	3	0
1966-70	16	44	6	16
1950-65	59	6	86	74
1949 or Before	5	0	3	5

Although 64% of our sample of parents are immigrants, 91% of the children of our parent sample are born in Canada. This is true of 78% of the Italian-background grade eight children, and 63% of the other European-descended children, but only 19% of the West Indian grade eight pupils.

TABLE 4

BIRTHPLACE OF GRADE EIGHT CHILDREN

	WEST INDIAN PARENTS	ITALIAN PARENTS	OTHER EUROPEAN PARENTS
Per Cent of Children Born in Canada	19%	78%	63%
Per Cent of Children Born Outside Canada	81	23	36

The persons interviewed were asked what ethnic or cultural group they identify with, and whether they "feel mostly" Canadian or other. The first question, "What culture or ethnic group do you consider yourself part of?" apparently caused some confusion as 24 parents, or 20% of the sample did not answer. Another 21, or 18%, said "none"; 29 parents, or 24% of the sample, said Canadian or English (meaning apparently English-Canadian, not United Kingdom); 33 families, or 28%, identified themselves as Italian; and 6 families, or 5%, as European. Only one parent answered "West Indian". Four parents named a church group as their social reference group; three of these four were West-Indian born.

To the question of which identification is stronger, a Canadian or another one, 62% said Canadian, 9% said West Indian, and 26% said Italian. Thus, while only 36% of our sample is Canadian-born, 62% feels mostly Canadian. Although the West Indians are far more recent immigrants than the Italians, as a group, only 63% of the former still feel more West Indian than Canadian, while 80% of the Italians still feel more Italian than Canadian. A reasonable guess would be that because West Indians share with Canadians a common language and a common history as part of the British Empire and Commonwealth (there are virtually no West Indians here from non-English speaking islands) they can more quickly identify with Canadian culture than can Europeans.

European-born persons, excluding Italians, number 19 families in our survey. Of these, six (or 32%) identify their ethnic group as European, but only one feels more European than Canadian.

Interviewees were asked what language they speak at home. Fifty-six per cent said English - just slightly higher than the percentage born in English-speaking countries. Twenty-five per cent said Italian, which is 6% fewer than all those born in Italy. Only 2 families said other European, though 19 were born in Europe outside Italy. Twenty families, or 17% of the sample, said they used two languages with equal frequency at home - English and their mother tongue. The majority of these, obviously, are the non-Italian Europeans. It is interesting to observe that, while 68% of these European-born persons feel mostly Canadian, they are equally at home in the two languages. For them, psychological integration (felt identity) into Canadian society has not been achieved at the cost of forgetting their native tongue.

RESULTS

Language and Culture Retention

Several of the questions in the interview dealt with language and cultura retention, as far as the children of the respondents are concerned. Some of these questions were addressed only to those whose native language is not English. These 55 persons, representing 47% of the sample, include 36 Italians and 19 other Europeans. As a group, they are strongly supportive of linguistic and cultural retention in the second generation, and they see the school as central in that effort. The figures are shown, in Table 5, for the 55 respondents as a group, and broken down into Italian and non-Italian. The breakdown is important, because the response rates are significantly different between the two groups. While it is unrealistic, in terms of program-planning and policy making, to consider our "other Europeans" as a group, consisting as they do of immigrants from nine different countries, and several very different cultural and geographical areas, the Italians are a linguistic and cultural group, and it is they who are most concerned in this area. (See Table 5 next page.)

While better than a two-thirds majority of non-Italian Europeans thinks their native language should be offered in school, 100% of Italians think so. And, while very few people of either background want their children to learn English second, rather than first, a majority thinks the mother tongue should be offered at the junior school level. A majority of the Italians, but not the non-Italians, wants their mother tongue offered during school hours. (The non-Italians prefer after-school classes.)

Clearly, for immigrants, their children's retention of the parental language and culture is important, and in their opinion the schools should be involved, from junior school up.

TABLE 5

VALUE ATTACHED TO LANGUAGE AND CULTURE RETENTION

		TOTAL EUROPEAN-BORN	ITALIAN-BORN	NON-ITALIAN-BORN
In General				
How important is child's retention of parents' language?	Very Important	41%	50%	21%
	Important	54	47	63
	Not Important	5	3	11
How important is child's retention of parents' culture?	Very Important	23	31	11
	Important	65	64	68
	Not Important	12	6	21
Art and Music are	Important	89	92	80
Technical Achievements are	Important	87	92	70
Cuisine is	Important	87	92	70
Customs are	Important	88	94	71
Traditions are	Important	85	86	75
History and Geography are	Important	92	97	79
Literature and Folklore are	Important	87	92	66
In School				
The native language should be offered in school	Yes	91	100	72
	No	9	0	28
Children should be instructed in their native tongue from the beginning	Yes	9	11	6
	No	91	89	94
Course should be offered by	Parents	10	8	13
	Board of Education	87	89	80
	Community Organizations	4	3	7
Course should be taught	During Regular School Hours	53	69	12
	After School	36	22	65
	During Summer School	11	6	24
Course should begin in	Junior School	83	83	75
	Senior School	10	8	13
	Secondary School	8	6	13

Attitudes Toward Multicultural Curriculum

Persons whose first language is English (Canadian-born and West Indians, in the main) were asked whether courses in the languages of local ethnic groups should be offered as options (school level unspecified). Forty-six per cent said yes, 54% said no. While the result shows a close division of feeling among English-speakers, it certainly contrasts with the strong suppport for third language options shown by third language speakers. Those English speakers who support the teaching of third languages cite the advantage to their own children in knowing additional languages, for purposes of employment, travel, and communication in their own neighbourhoods. Those who are opposed think third languages should be taught in private schools, not at public expense. Three persons oppose the teaching of third languages as anti-assimilative or un-Canadian.

In general, the potential involvement and concern of Canadian-born, English-speaking parents with and for a multicultural curriculum is less than that of non-Canadian born parents.

TABLE 6

PARENTAL WILLINGNESS TO BE INVOLVED IN MULTICULTURAL PROGRAM

Parents were asked if they would:

(a) Give time and/or resource materials to improve curriculum.

(b) Assist personally in developing a multiculturalism program in the school.

Responses were:

	TOTAL	CANADIAN-BORN	WEST INDIAN-BORN	ITALIAN-BORN	OTHER EUROPEAN-BORN
Yes (a)	77%	58%	87%	92%	71%
Yes (b)	51	36	86	50	57

In each case, people were more likely to volunteer to contribute time and resources than to involve themselves in curriculum planning. (This is expectable, as the latter is more difficult and less traditional in the parent/school relationship). But, in both areas, foreign-born parents are more enthusiastic about being involved in contributing to a multicultural curriculum than are Canadian-born parents, although a majority of both are willing to contribute some time and/or resources.

Where a majority of foreign-born parents favour increased curriculum emphasis on the arts and technology of their native cultures, only a minority of Canadian parents express the concern. No doubt a majority of Canadian parents feel that Canadian arts and technology already receive sufficient emphasis in the curriculum. Even Canadian parents, though, want to see more history and geography (of Canada) taught; 53% say so. Both Canadian and foreign-born parents choose history and geography of their native lands as the curricular area on which they would put greater emphasis than is presently placed. (In answer to an open-ended question, "What do you think are the most important things children should learn about Canadian culture?", the history of Canada was mentioned most often. Several respondents emphasized current history, in particular and a few specified the different contemporary peoples of Canada, their history and customs.)

There is also a strong majority opinion in favour of teaching Canadian history with a multicultural, rather than solely a British/French emphasis. The options from which respondents were to choose, and their responses, are shown in Table 7.

TABLE 7

THE DESIRABILITY OF A MULTICULTURAL CURRICULUM

(a) I think children should be taught in school about all the people who have built Canada and about their native customs, cultures, and homeland.

(b) I think children should be taught in school about the two founding nations of Canada - the British and the French - and that's enough.

PER CENT CHOOSING	TOTAL	CANADIAN-BORN	WEST INDIAN-BORN	ITALIAN-BORN	OTHER EUROPEAN-BORN
(a)	92%	88%	94%	94%	94%
(b)	8	12	6	6	6

To foreign-born parents, a multicultural curriculum is more important than to Canadian-born parents; but for an overwhelming majority of all parents, it represents the preferred approach to the teaching of Canadian history and culture.

Parents were asked how school can help children to "appreciate the many cultural groups which are part of Canada". The most frequent response was that children would develop appreciation through exposure, in the curriculum. If they are taught about diverse cultures, they will appreciate them. The premise here is that with familiarity comes appreciation. Some answers like this are:

> To give the possibility to know the other culture.
>
> I think that the different cultures should be taught in the schools.
>
> The school could give more information about the cultures.
>
> Children should be taught about other cultures so that they will know enough to appreciate different cultures and show more respect for them.
>
> Children should learn about the various cultures that exist in their community, so that they will learn to appreciate people that have a different culture.

Several parents suggested specific activities to encourage multicultural appreciation:

> Field trips to the museum, City Hall, historical landmarks, and other places.
>
> Multicultural displays and exhibits.
>
> Folk dancing and music, and arts and crafts of different countries.
>
> Films and books available in the library.
>
> Set aside one day a week in school to study other cultures.
>
> Cultural exchange programs.
>
> Children should research their own and other cultures and exchange information with students from other cultures.

A few parents expressed reservations about whether the school, rather than the parents, could instill an attitude of respect for and appreciation of cultural differences; but far more seemed to feel that education is the basis for appreciation. "A well-educated child" said one parent, "is one who can appreciate others. He has been taught to appreciate." Such faith in the effectiveness of teachers and curricula is evidenced in many of the responses. Two parents mentioned the power of teachers' attitudes, however subtly expressed, to influence children, and cautioned that teachers must be open-minded and careful "not to demonstrate negative attitudes toward students from different cultures".

Stereotyping, Racism and Discrimination, and School Climate

1. Stereotyping

Fifteen per cent of the parents think that some cultural stereotyping exists in the school. (This varied from a low of 7% at one school to a high of 25% at another.) The most common expression of such stereotyping cited was in attitudes and comments of other pupils, not in the curriculum or the attitudes and comments of teachers. Besides pupils' remarks, some parents also cited songs and games and some books and other instructional materials as showing stereotyping. The great majority of parents do not feel that cultural stereotyping exists in the schools, or

that their children are affected by it. Typical comments were:

> This problem does not exist in our schools.
>
> Our child isn't being affected.
>
> Our child hasn't experienced these types of problems at school.
>
> I would like to see my child given every opportunity to develop the way she wants and I am satisfied with the school's efforts up to now.
>
> We think our child is free to choose whatever career and/or subjects she prefers, depending of course on her ability.

and one father: "I don't think my child is being stereotyped, but if she is it is probably beneficial, not harmful."

Another set of questions focused specifically on teachers and asked whether teachers have differing expectations for different cultural groups. Again, only 15% agreed. They were asked whether such special teacher expectations are applied to their own ethnic group. In the sample as a whole, only 12% thought so. Surprisingly the highest rate of agreement (16%) was among Canadian-born, who felt, if they agreed, that teachers expect more from Canadian children. Such comments included:

> Teachers tend to over rate children that are Canadian-born and have Canadian parents.
>
> More is expected from children born in Canada and having Canadian parents - and I tend to agree with them.
>
> They expect our children to do better, to be at the top of the class, to do better in language.

Fifteen per cent of West Indian parents, 11% of Italian parents, and no non-Italian European parents felt that teachers had negative expectations of their children on the basis of cultural differences. Comments included:

> Teachers think that children that come from different cultural groups are not as intelligent.
>
> Their expectations are mostly for their own in some schools.
>
> Because of the Jamaican accent or in speech.

2. Racism and Discrimination

While no more than 16% of any cultural group, and 15% of the total sample, sees a problem of cultural stereotyping in the schools, one-third of the sample thinks racial tensions exist there. The variation among the six schools is as follows:

TABLE 8

RACIAL TENSIONS IN SCHOOLS, BY SCHOOL

	SCHOOL 1	SCHOOL 2	SCHOOL 3	SCHOOL 4	SCHOOL 5	SCHOOL 6
Yes, Racial Tensions Do Exist In The Schools	29%	35%	24%	0%	53%	38%

Here are the positive responses, by birthplace group:

TABLE 9

RACIAL TENSIONS IN SCHOOL, BY NATIONAL ORIGIN

	TOTAL	CANADIAN-BORN	WEST INDIAN-BORN	ITALIAN-BORN	OTHER EUROPEAN-BORN
Yes, Racial Tensions Do Exist In The Schools	33%	26%	56%	22%	39%

Among the West Indian-born, a majority believes there is racial tension in the schools.* Respondents were asked "what could be done to create an improved relationship among children that will reduce these tensions?" The most common response was that the school could do little or nothing to help because the problem originated from and must be solved at home. Parents pass on their prejudices to their children, and school does not alter this home learning. Two people suggested more contact with/among parents:

* The fact that School #5 has the highest percentage of West Indian parents (24%) does not, by itself, explain the exceptionally high perception of racial tension in that school, as School #6 has almost as high a percentage of West Indian parents (21%). It is true that the three schools with the most West Indian parents (#5, #6 and #2) are the ones where the most racial tension is perceived by parents.

Teach the parents first and the children after because it starts from home.

Have more social get togethers as parents and not as nationality (groups). Then we could try and solve this.

Some people indicated that they find the problem inevitable, and therefore incurable.

A few did mention the place of the school in promoting or resolving racial tensions.

Teachers should set a good example.

Some of the tensions are caused by the attitudes of teachers towards students of different ethnic backgrounds.

Teachers should not only tell children that they should not discriminate but also set an example for the children, especially inside the classroom. They can do this by not showing favouritism or ridicule because a child belongs to a different culture.

If racial tensions exist they should not be swept under the carpet. The principal and parents should speak to the children about it and tell them they have to try to live together.

Although an important minority feels that racial tensions exist in the school, very few individuals feel that their child is personally discriminated against. Five per cent of the sample, or six individuals feel so; of these none are Canadian-born. One is Italian, two are West Indian, and three are non-Italian Europeans. For the latter two groups, the positive response represents rates of 14% and 16%, respectively.

In each of the six cases where a parent felt his child is dis-discriminated against, the parent believed that the child was aware of this discrimination.

Asked how this discrimination is expressed, two people said in teachers' comments, and four persons said in other pupils' attitudes and comments. Name-calling was specifically cited by two parents.

3. School Climate

Two questions asked about the relative hospitality and warmth of the school. The responses are reported below, for each birthplace group.

TABLE 10

SCHOOL CLIMATE

PER CENT WHO AGREE	TOTAL	CANADIAN-BORN	WEST INDIAN-BORN	ITALIAN-BORN	OTHER EUROPEAN-BORN
1. When I took my child to the school in my community for the first time, I felt I was welcome and received adequate information about the school.	93%	97%	81%	92%	100%
2. Students who attend our schools for the first time are made to feel part of the school very quickly.	83	83	63	100	74

While 81-100% of persons in all groups endorse the welcome given them by the school, some comments were made that underline the difficulties faced by non-English speakers.

> I was shy, but felt welcome, although I did not understand very well.
>
> I had problems with the language, but everyone was very kind.
>
> I did not speak English at all, so I was ashamed to go personally to the school.
>
> I did not go in. I waited outside the school until my daughter entered. I was afraid of the language.

While all the Italians feel that new students are very quickly integrated, one-quarter of the other Europeans, and more than one-third of the West Indians disagreed. This difference does not appear to be a function of the local school.

While there is variation by school in the degree to which parents feel new students are quickly integrated,* these school differences do not correlate with population by ethnic group - i.e., Italians are heavily represented at School 5, and under-represented at School 4.

The Child in the School

While, as we have seen, most parents do not think their children are discriminated against in school, there are some subtler forms of school-related pressure which may affect children differently, or at least may appear to their parents to do so, depending on the family's linguistic and cultural background.

One such area is a child's apprehensiveness about entering a new school. While so few of the children of our sample are immigrants that we cannot meaningfully compare them to non-immigrants, we can look at the relationship between children's apprehensiveness of a new school, and home background. When we do, we find that while 18% of our sample said their children had been apprehensive, this was reduced to 12% for Canadian-born parents, and only 6% for West Indian-born parents. (This is particularly interesting when one recalls that West Indian children are the most recent immigrants, and West Indian parents feel least positive about school warmth and hospitality.) It is European parents, both Italian (21%) and non-Italian (26%) who report that their children were afraid. We cannot know if their children did in fact have such feelings, or if their parents are projecting their own apprehensions onto their children.

Are there culture-related differences in children's freedom to participate in recreational activities? Only Italian parents (25% of them) expressed concern about their children being home from school promptly, or not staying after without 24 hour prior notice to the parents. One-hundred per cent of West Indian and non-Italian European parents, and 98% of Canadian-born parents, said they imposed no barriers to such participation.

* Postive response rate, by school to "students ... are made to feel part of the school very quickly":

School 1 - 84%
School 2 - 65%
School 3 - 90%
School 4 - 100%
School 5 - 75%
School 6 - 86%

Parents were asked if their children were withdrawn from the regular classroom for special English class, and if so, how the children feel about it. Only 3 parents said their children did this - one West Indian, one Italian, and one other European. Only one parent commented on his child's feelings, and said that the boy enjoys his special class in English and is learning a lot from it.

Parental Involvement

While we have already noted the high degree of willingness expressed by parents to participate to some degree in the school program (See Table 6, above), it would be unrealistic to expect that everyone who expresses such a willingness will act on it. Many parents have other commitments which make school visits difficult and many others may not feel comfortable at school, or may be uninformed about when and in what capacity they would be welcome.

We have already seen (Table 10, above) that most parents, of whatever background, said they did feel welcome when they went to their child's school the first time. But, for some parents, there may be few visits between the first and the last. We asked parents what factors influence the frequency of their school visits.

TABLE 11

SCHOOL VISITING

I WOULD VISIT THE SCHOOL MORE OFTEN IF:	TOTAL	CANADIAN-BORN	WEST INDIAN-BORN	ITALIAN-BORN	OTHER EUROPEAN-BORN
Language were not a problem	21%	0%	0%	53%	16%
I could visit classrooms during the day	6	10	11	0	11
Adult programs were offered during the day	2	5	0	0	0
My work did not interfere	47	53	74	31	37
Child care were provided at the school	2	3	0	0	5
I could work as a parent volunteer	5	8	5	2	5
I could take part in School Consultative Committee or parent-teacher organization activity	3	3	11	2	0
I felt more welcome	2	3	0	0	5

The figures appear to indicate that offering adult programs during the day would affect a very few of the Canadian-born, and no one else; providing child care would affect few, and none of the West Indians or Italians; similarly, attempting to make people feel more welcome would make little difference. Increasing opportunities to visit during the day would help 10% of the sample, excluding the Italians; to act as parent volunteers would make a little difference; so would increasing opportunities for participation in the School Consultative Committees, for West Indians. The single change which might radically affect Italian parents' school involvement would be the provision of Italian-speaking personnel in the schools. For half the sample (and three-quarters of the West Indians) employment will interfere with day-time visits. But two-thirds of the European respondents appear not to have a conflict with work, and for them (especially the Italians) someone in the school speaking their own language and available to them would apparently make a very significant difference. A few parents specifically asked that an interpreter be made available.

Several people commented that they are satisfied that they visit the school often enough or whenever it is necessary.

We asked parents if they know enough about what goes on in their child's school, and how they get their information. Parents who feel uninformed would seem to be less likely to participate in the future, as well as to have participated to date. (See Table 12 next page.)

At least three-quarters of the Canadian and European-born parents feel sufficiently informed about the school, but only one-quarter of the West Indian parents do. It is difficult to explain this difference. West Indian parents are the most recently arrived of our immigrant groups, and perhaps their feeling of being uninformed is related to relatively brief acquaintance with the schools. Their pattern of getting school-related information is the same as everyone else's: their children are the major source, followed by the school newsletter, and then by direct contact with the school staff. (The figures for these channels of communication are proportionately the same for all groups; but the Italians differ in depending more on their children and less on the school staff. Obviously, language is the intervening factor here. The school newsletters, some of which carry Italian-language articles, are used as much or more by the Italians as by everyone else.)

TABLE 12

INFORMATION ABOUT SCHOOL

	TOTAL	CANADIAN-BORN	WEST INDIAN-BORN	ITALIAN-BORN	OTHER EUROPEAN-BORN	SCHOOLS 1	2	3	4	5	6
I know enough about what goes on in my child's school.	71%	78%	25%	78%	88%	75%	67%	81%	100%	65%	59%
I have found out about what goes on in my child's school through:											
(a) my children	43%	40%	39%	53%	36%	41%	36%	39%	40%	78%	54%
(b) principal and teachers	18	23	22	7	21	15	17	22	20	18	15
(c) school newsletter*	26	32	31	33	26	39	33	34	20	27	25
(d) other parents in this community	0	1	0	5	5	0	2	2	0	6	4
(e) School Consultative Committees or parent-teacher organizations	2	2	8	0	10	4	12	0	7	6	2
(f) Board of Education communications	0	0	0	2	3	0	0	2	7	0	0

Other ways mentioned:

- open houses, school visits (10)
- school reports (4)
- phone calls to or from school (2)

* Four elementary schools (including no senior schools) regularly send out newsletters in Italian as well as English. Two secondary schools also do. Four elementary schools and two secondary schools send infrequent notices in Italian. An example is school number five, which is 47% Italian. That leaves 20 elementary schools which do not produce any Italian-language communications. Of these, at least six have sizeable numbers of Italian families in their school. An example is school number 3 which is 43% Italian.

Looked at by school, satisfaction with school information ranges from 59% to 100%. Most of this variance is probably explained by ethnic population distribution in the schools, and can be seen by comparing Table 12 to Table 2, above. Children of West Indians are found mainly at Schools 5, 6 and 2, which are the schools with the lowest positive response rate on parental information level. Schools which do have appreciable numbers of West Indian parents, however, need to attend to the felt need for information on the part of these parents, just as schools with considerable numbers of Italian parents must become sensitive to the relatively low degree of direct communication between those parents and the teaching staff.

Parents' Aspirations For Their Children

Most parents, we have seen, do not think that teachers are guilty of having different expectations for children, depending on their ethnic backgrounds. Do parents differ, by background, in their own expectations of and aspirations for their children?

TABLE 13

PARENTAL ASPIRATION AND EXPECTATIONS RE CHILD'S CAREER

	TOTAL	CANADIAN-BORN	WEST INDIAN-BORN	ITALIAN-BORN	OTHER EUROPEAN-BORN
What career would you like your child to have?					
1. Professional	16%	5%	27%	19%	15%
2. Technical	9	16	0	6	8
3. Clerical	7	3	13	8	8
4. "A good education"	14	11	0	19	15
5. "It's too early to know."	17	8	7	33	15
6. "It's up to him/her."	33	47	47	14	31
(Other)	4	10	6	1	8
Do you think he/she is likely to achieve this?					
Yes	80%	87%	91%	69%	80%
No	2	0	0	7	0
Depends on his/her ability	13	10	0	0	0
Depends on his/her efforts	6	3	7	3	20
Don't know	9	0	0	21	0

In every case, a minority of parents are able to specify what career they would like the child to have. Most feel that it's up to the child and/or it's too early to know yet what he/she will become. Immigrant parents are considerably more likely to specify a professional career for their children than are Canadian parents, and less likely to choose a technical one. All groups expect that their children are likely to achieve the chosen career goal, though Italians express considerably more reservation about this than do the others.

It is difficult to generalize from this data, beyond the observation that most parents are unwilling and/or unable to cite what they consider to be an ideal career for their grade eight children.

SUMMARY OF MAIN FINDINGS

- The three major cultural groups in the Borough represented by parents of grade eight children are, by birthplace:

Canada	(36%)
Italy	(31%)
West Indies	(14%)

- The 119 persons interviewed included Canadians and immigrants, as follow:

Canadian-born	(36%)
Italian-born	(31%)
Other European-born	(16%)
West Indian-born	(14%)
Other	(4%)

- Ninety-one per cent of grade eight children are Canadian-born.
- Eighty-three per cent of Italian-born parents use only Italian at home.
- Sixty-three per cent of other (non-Italian) European-born parents use English and their native language at home.
- Italians maintain their non-Canadian identity longer than other Europeans, and longer than West Indians.
- All European-born parents attach importance to the retention of their language and culture by their children.
- Ninety-one per cent of European-born parents want to see their native language offered in school, by the Board of Education, beginning at the junior school level.

- Seventy-seven per cent of parents are agreeable to helping with multicultural curriculum support and development but immigrants, and especially West Indian immigrants, are more willing to help than Canadian parents.
- Almost all parents support a multicultural approach to the teaching of Canadian history and development.
- Eighty-five per cent of parents do not think that cultural stereotyping is a problem in the schools.
- One-third of all parents, and over one-half of West Indian parents, think racial tensions exist in the schools.
- Very few parents think their children experience discrimination in school.
- Ninety-three per cent of parents feel welcome in the schools.
- Eighty-three per cent of parents feel children are quickly integrated into school, but West Indian parents are less likely to agree.
- Italian parents need Italian-speaking persons in the schools, or associated with them, to talk with, if they are to increase their involvement in their children's education.
- West Indian parents feel insufficiently informed about their children's schools.
- Sixty-eight per cent of parents cannot cite specific career goals for their grade eight children, but immigrant parents are more likely to endorse professional careers and less likely to endorse technical careers for their children.

APPENDIX

Hello. My name is _____

I am calling on behalf of The Board of Education for the Borough of York, which is collecting some information and opinions from parents of Grade 8 children.

I would like to come to your home on an evening which is convenient for you, and to talk with you for about 30 to 45 minutes, asking you some questions about your feelings about some school programs and policies. This interview can be in whatever language you are most comfortable. I will not record your name, and this information is confidential.

We want to talk to parents from various countries, who speak various languages, about the experiences of their children in school: about what happens to them there, and about what should happen.

APPENDIX F

T O R O N T O T E A C H E R S' F E D E R A T I O N

January 9, 1975

BI-LINGUAL EDUCATION
* AN INTERIM POSITION PAPER OF THE TTF EXECUTIVE *

The Problem

The problem faced by every New Canadian child arriving in Canada, and in many respects even by children born in Canada of New Canadian parents, is how to adjust to the cultural demands of the new society, and how to gain the necessary occupational skills and economic competence to function on a parity with Canadian-born children without at the same time suffering any appreciable alienation from parental values, customs, mores and the stabilizing influence of an extended family.

New Canadian children come to the school with varying degrees of difficulty with respect to this problem of adjustment. The degree of difficulty an individual experiences in adjusting is determined by a plethora of factors which include; academic background, age, parental attitudes, native language and urban versus rural background.

Even though these factors are not under the control of the Board of Education, it is imperative that the diversity of student needs be recognized.

Types of New Canadian Programs

Once the problem has been identified solutions can be sought. The programs designed to overcome the adjustment difficulties of New Canadians fall into three broad categories.

(1) Cultural Orientation Programs - designed to acquaint the student with the Canadian cultural scene.

(2) English Language Instruction - designed to attack the language problem directly with structured English lessons.

(3) Bi-Lingual Programs - recognize the intrinsic value of the culture and language of the student.

In practice, all three areas need to be present in any effective program for New Canadians. Nevertheless, in any synthesis of these areas of instruction there tends to be an emphasis on one area at the expense of the other two.

Inasmuch as the present program of 'Cultural Immersion' adequately deals with the problem of cultural orientation faced by newcomers, and inasmuch as a number of briefs have already been submitted with recommendations pertaining to English language instruction, the main thrust of this brief will be directed to the area of bi-lingualism.

Bi-Lingual Programs

Little space will be afforded for arguments supporting bi-lingual programs per se, as it is anticipated that informed individuals are presently in favour of such programs in principle. Perhaps one quotation from Dr. Finocchiaro's "Presidential Report to the Membership" delivered at the T.E.S.O.L. Convention in New Orleans in 1971 will suffice,

> "...we have come to realize too late that, by prohibiting the teaching or even the use of the student's native language that we have made it difficult - if not impossible - for many of the students to experience success in school. For years, too many educators - not worthy of the name - were blind to the fact that their native language and culture are a major source of pride and identity for learners. No experience is needed to show that little learning can take place unless these essential ingredients are nurtured."

However, acceptance of the principle of bi-lingualism falls far short of agreement on how best to apply the basic tenets in a practical situation.

Bi-lingualism can take a variety of forms, but given the diversity of the ethnic groups in Toronto, two separate programs emerge as most desirable for New Canadian students. Consequently, two separate types of bilingual programs are described with appropriate recommendations in the following section. These two programs have been conceived, based on the belief that most educators, parents, and students place top priority on English as the language which must ultimately be mastered by all students, and which in the final analysis must serve not only the basis for universal communication but as a cohesive force uniting the various ethnic groups into the Canadian mosaic.

A. Transitional Bilingualism

In such a program, the mother tongue is used to the extent necessary to allow pupils to adjust to school, and/or to master subject matter, until their skill in English is developed to the point that it alone can be used as the medium of instruction. Such programs constitute a 'bridge to English.'

B. Partial Bi-Lingualism

This type of program seeks fluency and literacy in both languages,

Partial Bi-Lingualism (cont'd.)

but literacy in the mother tongue is restricted to certain subject matter, most generally that related to the ethnic group and its cultural heritage. In such a program, reading and writing skills in the mother tongue are commonly developed in relation to the social sciences, literature and the arts, but not in science and mathematics. Such programs imply that while the non-English mother tongues are serious vehicles of modern literate thought, they are not related to control of the technological and economic spheres. The latter are considered to be the preserve of the majority whose language must be mastered if these spheres are to be entered.

Although both types of programs grant the pre-eminence of English this fact must not be allowed to blind us to the value of instruction in the mother tongue. A program engaging the native language of learners would have the following educational and social purposes;

(a) Transitional Bi-lingualism Programs

- provide an effective bridge to instruction in English for newly arrived academic retardation and damage to the student's self-image induced by the rejection of his language and culture.
- the presentation of oral English with special attention to sound and structure conflicts and confusions coming from the vernacular.
- the access to subject areas in their native language to insure achievement and to eliminate educational retardation.
- the expansion of experiences in the English speaking environment so that concepts may be acquired and clarified.
- to close the gap between the values of the home and the values of the school so that the student is not put in the position of rejecting one in favour of the other.

(b) Partial Bi-lingualism Programs (in addition to above)

- to maintain and further develop the student's native language facility and to enhance his appreciation and pride in his native culture.
- to provide a vehicle by which the parents can become more fully involved in the educational partnership.
- the enhancement of the non-native speaker's feeling of self-esteem.
- the preventation of failure and alienation of pupils who are different from the majority.
- the refinement of the oral production of the native speech of the pupils.

Setting-Up the Program

To initiate such programs may at first appear to be a Herculean task,

Setting-Up the Program (cont'd.)

but upon closer examination it is obviously less so than the present French program, which must operate in a vacuum of French culture. A bi-lingual program utilizing the students' initial language would be building on a firmly established base and would be re-inforced by the community in general and the family in particular. Many students in inner-city schools are currently functioning well below their grade level because of their ethnic background. It would be educationally and sociologically sound to release these students from the extra burden of coping with French, which is a third language, if they so desired. Such students should be afforded an option between the predominant native language and French, which is presently being taught in most schools. The inclusion of such a bi-lingual program based on the students' needs and desires would constitute a giant stride forward for education in the City of Toronto.

The teachers engaged in such 'Partial Bilingualism' programs, could, of course, conduct the 'Transitional Bilingualism' phase of the program for newly arrived students as well.

Inasmuch as such programs would be innovative in nature the initial programs should be modest and exploratory in nature. This would afford a more intensive evaluation and provide a basis upon which future decisions to expand the program could be based. In order not to duplicate related ventures in this area it seems proper to begin the initial phase at selected Senior Public Schools with high concentrations of a single ethnic group. The staff and community of the schools concerned should play a major role in planning the mechanics and exact details of the program.

Priorities

Mrs. Fiona Nelson states that the Toronto Board has set some policies which can be used as guidelines in establishing priorities. They are;

(1) Integration K-13.
(2) Community involvement in Programmes and Planning and community use of the school facilities.
(3) Use of volunteer and lay assistance.
(4) Decentralization and greater local autonomy.
(5) Alternatives in Education and free choice of schools.
(6) Reading and Communication skills having the highest priority in instructional programmes.

The bilingual programs described, herein, mesh with these six criteria to a high degree. It would certainly not be difficult to identify present programs which fail to satisfy these criteria as well, and hence should be given lower priority than the bilingual programs.

The above facts notwithstanding, the Toronto Board has not given high priority to bilingual programs but has instead adopted a passive role. The following policies have been adopted in regards to programs in culture and languages other than English and French.

A. Culture/Languge Programs

Culture/Language programs other than English and French may be incorporated as options in an elementary school program if there is sufficient demand and certain requirements, including the following, are met:

1. Withdrawal classes do not exceed 20 to 30 minutes a day.
2. The program operates at no additional cost to the Board, with no unnecessary displacement of teachers and no increase in the current pupil-teacher ratio or class size.
3. The ethnic culture and language are introduced into the classroom through parent-volunteers acting as teacher aides, learning materials supplied by parents, and the participation of ethnic resource people.
4. A bilingual-bicultural teacher directly supervises the classes and co-ordinates the parent-volunteers, resouce people and use of learning materials.
5. The program is established on a one-year experimental basis and is evaluated at the end of that time.

(Board Minutes 1973, p.318, pp.566-71, and pp.743-48)

B. Transition Programs

A program of transition from a foreign language to English may be set up during regular school hours for elementary school children whose language is not English, if certain requirements, including the following are met:

1. The community co-operates by providing volunteers.
2. There is no increase or detrimental dislocation of staff.
3. No funds in excess of the regular school budget are allotted for equipment and supplies without Board approval.
4. Any increase in facilities is approved by the Board.
5. At least 35 children enrol in the program.
6. A bilingual teacher instructs the children for two years.
7. Oral instruction is at first conducted in the children's mother tongue.
8. Ethnic resource materials are used at minimal budget increase.

(Board Minutes 1973, pp.316-318, pp.323-24 and ½/568)

A program in an individual school must be jointly proposed by the community and the school, and approved by the Board and the Ministry of Education.

These policies are commendable as far as they go, but they really represent only a first step. The disturbing features of the policies are the lack of financial support and the hesitation to provide additional staff and/or to dislocate staff to facilitate programs.

Transition Programs (cont'd)

New Canadian children require special assistance with their special difficulties in the same way that poor readers, and slow learners do. If the Toronto Board has decided that bi-bi programs are valid educational activites it is its responsibility to provide full support for them, in the form of necessary funds and adequate staffing.

Yet another concern is the fact that these programs must be initiated by the community and the school jointly. The ethnic groups most in need of these programs are often the most recent arrivals and the least organized in terms of ethnic community cohesion. Consequently, they are unlikely to provide the action-groups necessary to initiate a proposal to alter the school system. When an educational need has been identified, it is the duty of our professional educators to initiate suitable programs to fill the need.

Recommendations

1. Bilingual and Bicultral Education Programs, as defined in this report, be made available on an experimental basis, at selected schools;

    (a) to all newcomers requiring native Language instruction until they acquire a minimal control of English.
    (b) to all students selecting it as an option.

2. Bilingual and Bicultural Education Programs be given a high priority and that the Toronto Board of Eudcation provide necessary funds and adequate staff for such programs.

Muriel Anderson,
T.T.F. Representative to the
Multi-Cultural Work Group.